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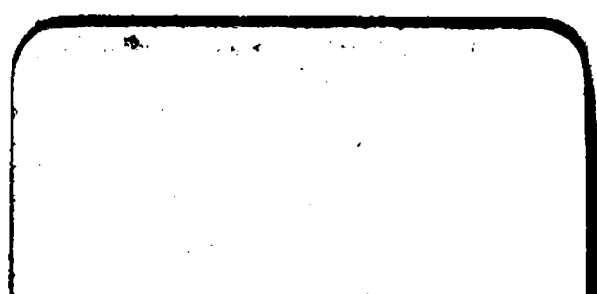
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(Doddridge, P.)
Doddridge

THE
CORRESPONDENCE
AND
DIARY
OF
PHILIP DODDRIDGE, D.D.

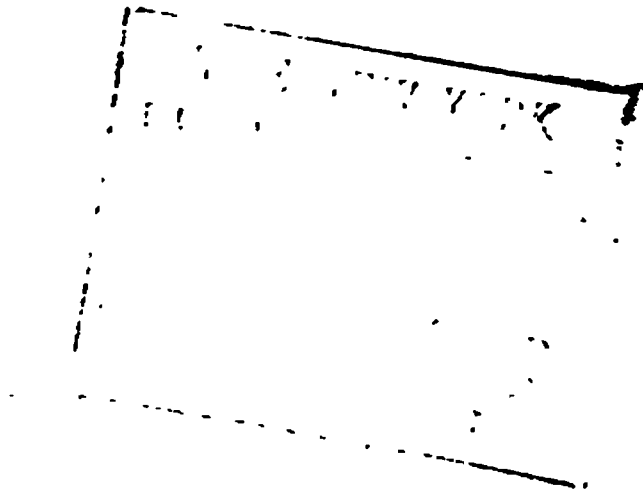
ILLUSTRATIVE OF
VARIOUS PARTICULARS IN HIS LIFE HITHERTO UNKNOWN:
WITH
NOTICES OF MANY OF HIS CONTEMPORARIES;
AND A SKETCH OF THE ECCLESIASTICAL HISTORY OF THE
TIMES IN WHICH HE LIVED.

EDITED
FROM THE ORIGINAL MSS.
BY HIS GREAT GRANDSON,
JOHN DODDRIDGE HUMPHREYS, ESQ.

VOL. II.

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1829.



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THE
DIARY AND CORRESPONDENCE
OF
PHILIP DODDRIDGE, D. D.

SECTION I.

General Observations, with some Memoranda made by Dr. Doddridge as an assistance in the Discharge of his Ministerial Duties at Kibworth, and a Continuation of his Confidential Correspondence.

AMONG the many pleasing characteristics which this correspondence has already displayed, its perfect exemption from cant is, perhaps, one of the most delightful. To find a bosom, where a profound veneration and an ardent love of the Deity were beyond question the dominant principles, still tremblingly alive to all the more gentle sympathies of humanity, yearning over sorrows it cannot assuage, and exulting in the innocent gaieties of youth and friendship, is indeed not only pleasing but instructive. It shows how finely the spirit of genuine Christianity harmonizes with our wants and our wishes. It demonstrates that piety and philosophy are syno-

nymous terms ; and that to follow in the path which the universal Parent of Nature has traced with the confiding docility of childhood, is in fact to achieve the noblest triumph of reason.

Another interesting point is the constant presence of that charity "that thinketh no evil." Not a single passage occurs where an angry, or even a depreciating feeling is evinced towards an individual on account of a difference of opinion on theological subjects. The pride, the self-will, and contention, with which pharisaical leaders of different sects have ever struggled to enforce their private views as a general standard of faith, were never mistaken by Dr. Doddridge for piety. The only zeal he prized or felt was an extreme ardour in the adoration of the Most High, and for the service of his fellow men. For those who participated in these feelings his fraternal embrace was ever ready, nor could the artificial barriers of speculative opinion keep them from his bosom.

It may, perhaps, be remarked, that this liberality of sentiment was but the natural growth of a disposition so affectionate as that of Dr. Doddridge. This consideration has some weight ; but it should also be remembered, that his tutor, Mr. Jennings, and several of his friends, as Dr. Clark of St. Albans, Mr. King, and Mr. Some, all leading ministers of that day, were evidently free from a sectarian taint, and at once too pious and enlightened to assume or recommend that specious mask of formality which the ignorant may deem a token of sanctity.

In addition to the rules for the regulation of his general conduct, quoted in the preceding volume, the following were laid down by Dr. Doddridge in reference to his ministerial duties at Kibworth.

I.

“ I will spend some extraordinary time in private devotion every Lord’s day, morning or evening, as opportunity may offer, and will then endeavour to *preach over to my own soul* that doctrine which I preach to others.

II.

“ I will take every second evening in the week, in which I will spend half an hour in devotional exercises on such subjects relative to the congregation as I think most suitable to that occasion.

III.

“ At the close of every Week and Month I will spend some time in its review, that I may see how Time has been improved, Innocence secured, Duties discharged, and whether I advance or lose ground in Religion.

IV.

“ When I have an affair of more than ordinary importance before me, or meet with any remarkable occurrence, either merciful or afflictive, I will set apart some time for contemplation and to seek God upon it.

V.

“ I will more particularly devote some time every Friday to seek God, on account of those who recommend themselves to my prayers, and to pray for the Public welfare, a subject which I will never totally exclude.

VI.

“ In all the duties of the Oratory I will endeavour to maintain a serious and affectionate temper.

“ I am sensible that I have a heart which will incline me to depart from God—may his Spirit strengthen and sanctify it, so that I may find Him in such seasons of retirement; and that my heavenly Father may behold me here with pleasure, and at length openly reward me, through Jesus Christ! Amen.”

Besides the points here touched upon, and a diligent attention to the sick, Dr. Doddridge was peculiarly anxious to cultivate feelings of piety among the children and servants in the families of his hearers; and for this purpose took frequent opportunities of seeing and inquiring about them. Some other circumstances of this nature will appear in the course of the present section.

FROM THE REV. SAMUEL CLARK.

MY DEAR FRIEND,

St. Albans, Feb. 15, 1724-5.

I BELIEVE you may begin to wonder that you have not heard from me all this while ; but a variety of affairs have so occupied me since my return, that I have had but very little leisure.

I was one night lately at a meeting of several of the ministers of London, when upon some mention being made of you, Mr. Tong took occasion to blame you about the Coventry affair. I told him that I had been thoroughly informed of the part you had acted in that matter, and could assure him that you were very far from having encouraged the divisions there, and that no person could have acted a more self-denying and cautious part in the matter than you had done ; and then related the particulars. He however persisted to accuse you with a great deal of warmth, and was very angry that I should attempt to contradict him ; nevertheless I continued to defend you with equal resolution, though with more calmness, and told him that I thought myself obliged to vindicate an innocent and absent friend, in a matter of fact, which I knew to be grossly misrepresented. Mr. Tong at last went away, but not very well satisfied ; all the rest of the company blamed him exceedingly, and spoke very much to your advantage, and particularly with relation to your conduct in the Coventry business. I remember one thing in particular, Mr. Tong said that he was

satisfied the people would not have been so well pleased with your coming to Coventry if you had gone thither, upon the account of some levities in your conversation. I told him that I thought, considering the height to which feelings of animosity were carried at Coventry, and that you were placed there against your will at the head of one of the parties, it was very well, as the temper of the world goes, that they had no worse charge against you than mere levities.

I would have you lay no manner of stress upon this story, nor be concerned about it. Mr. Tong's weakness is such that what he says is little regarded; and as little as he seems to be your friend now, I hope to see him become your uncle*.

Pray give my service to Mrs. Jennings when you see her, and also in a particular manner to all the family, with thanks for the obliging reception I met with there. Being obliged to break off, I can add no more than my affectionate wishes for your success in your ministrations, and in all your undertakings, and that I am

Your affectionate Friend and Servant,

S. CLARK.

* Mr. Tong was related to the Freeman family.

TO MR. CLARK.

REV. SIR,

Burton, Feb. 17, 1725.

It has just been resolved below stairs, quite contrary to my expectation, that the bearer, who is Mr. Freeman's servant, should set out for London to-morrow morning, so that I am obliged to write in haste, which saves you the trouble of reading many impertinent lines, with which your patience might otherwise have been exercised. Were my hurry never so great, I might however find time to thank you for the favour of your most agreeable company at Burton. It would not be at all convenient to tell you how many considerations, besides those of gratitude, which I hope will never be forgotten, concurred to render it extremely delightful to me; but it is always attended with this one inconvenience, that when I have enjoyed it a little while, I cannot forbear lamenting it as my greatest unhappiness that I can have it so seldom, and must lose it so soon. It is however, sir, a great satisfaction to me to think, that when you cannot speak to me, you can speak to God for me; and that, however Providence may dispose of me at present, I hope we are to live near each other in that better world, where I may be for ever improving by your conversation, and for ever acknowledging, and perhaps repaying those obligations which immediately relate to that blessed state, and which I cannot but think will be most gratefully remembered there. I have, according to the scheme

which I communicated to you, been taking a survey of the state of religion in my congregation. And I bless God, I find it in a better condition than I expected. My attempt to introduce prayer and a proper method of religious instruction into some families has, through the blessing of God, been so successful, that I shall be encouraged further to pursue it. The knowledge I have now obtained of the temper and disposition of the people, and the interest which I have in their affections, make me hope that my settling among them as their pastor may be to our mutual satisfaction and advantage. There are other particular reasons for this encouraging expectation, of which I cannot now enter into a full detail. The principal point is this: I like the genius and temper of the people, and have an opportunity of dealing very plainly in the pulpit, which perhaps among a more refined congregation I might not at present have the confidence to do*. I may also pursue many free schemes, and try many little experiments in speaking, without any ceremony; and I have more leisure to prosecute my studies: it may too in all probability secure the possession of my mistress. On all these accounts, and several others, with your approbation, I intend to propose myself for ordination this summer, and should be heartily glad, if it could be contrived, (with the permission of your good lady, who I believe is too much my friend to oppose

* The simple and searching style of familiar exhortation here alluded to, is very evident in the four volumes of Sermons by Dr. Doddridge, published in 1826.

my request), for you to come down to Kibworth and preach my ordination-sermon. There will be two sermons; and if you will undertake that containing the charge to the minister, I believe Mr. Norris will preach to the people. You will be pleased to consider of the affair in general; and if you can let me know when Mr. Hunt is to be ordained at Newport, I, with Mr. Some or Mr. Arthur, will come and meet you there, and you shall hear such of the particulars as are not yet agreed upon. As for my affair with Miss Kitty, I apprehend that as things now stand, she could by no means be persuaded to think of marrying at present, nor should I very vigorously urge the question. If I am not however exceedingly mistaken, she is upon the point of coming to a resolution, which will make me as happy as I can expect to be while I am a bachelor. I beg the favour of you to write me a few lines next Wednesday; and having directed the messenger to call for them, if you have not sent the little Greek Testament to London, I should be very glad if you would please to deliver it to him. My most humble service waits upon your lady, Mr. and Mrs. Downe, Mrs. Pembroke, &c.

I am, Reverend Sir,

Your most obedient Servant,

P. DODDRIDGE.

TO MY SISTER.

MADAM,

Burton, Feb. 17, 1725.

I WOULD not put you to so much confusion as would probably arise from the mention of the words *brother* and *sister*, which might perhaps lead your thoughts to recollect a sort of distant relationship between us, that I once thought myself exceedingly happy in possessing. I therefore take the liberty humbly to insinuate, that a few lines from your fair hand in answer to two quarto pages, which I sent you about a quarter of a year ago, would be exceedingly agreeable to

Your most obedient Servant,

PHILIP DODDRIDGE.

TO MY COUSIN DODDRIDGE.

DEAR COUSIN,

Burton, Feb. 17, 1725.

MY sister intimated to me in a letter which she wrote about half a year ago, that you intended me the favour of an answer to my last. I am heartily sorry that you should have entertained so awful an idea of your affectionate cousin, as not to venture to write with less than six months' preparation. If

you are indeed alive—I desire you would send me word by next post; but if you be dead, I must leave you to your own discretion.

I am, dear Sir,
Your affectionately impatient Cousin, and
forgotten humble Servant,

PHILIP DODDRIDGE.

TO MY UNCLE NORTON*.

HONOURED SIR,

Burton, Feb. 17, 1725.

As I have now an opportunity of sending without putting you to the charge of double postage, I very cheerfully embrace it, and set myself with a great deal of pleasure to pay my duty to you and my dear aunt, and to return my humble thanks for the extraordinary kindness with which you both entertained me at Cookham, as well as for all other instances of your friendship. It is now in my power to make no other return than those of thankful acknowledgments and affectionate prayers to God on your account, in which I hope I shall not be wanting. It was a great pleasure to me to see how happily

* Mr. Norton, who resided on a small property at Cookham, married the widow of Philip Doddridge, mentioned in the first Section of the preceding volume, as the Doctor's uncle, and as having been steward to the Duke of Bedford.

and agreeably you live in the affectionate and delightful enjoyment of each other, surrounded with the comfortable accommodations of life ; and I question not, walking continually in the fear of God, and in a constant and diligent preparation for a happy immortality. May the great God of heaven and of earth long continue you together in that health and plenty and cheerfulness which you now enjoy ! and, above all, may he continue to you the influences of his grace and holy spirit, whereby you may be enabled, with an increased ardency and vigour, daily to press forward towards the mark, even the glorious hope that is set before you ; to entertain a constant and intimate communion with the divine Majesty, and to help each other forward, and all that are about you, in the way to heaven. These, my dear and honoured friends, are the prayers which I would put up for you with the greatest sincerity : and, in return, I earnestly beg that you would allow me an interest in yours.

I still continue where I was, I bless God, much to my satisfaction ; and shortly intend, by the divine permission, to enter fully upon the pastoral charge. I bless God I do see some encouraging effects of my labours, and that personal religion and family devotion seem to be increasing ; “ but who is sufficient for these things ? ” I entreat you to pray for me, that God would give me health and resolution to pursue my private studies and my public ministrations ; that he would give them efficacy and success ;

and that he would grant me wisdom and grace to behave myself so as that my example may confirm and not contradict my doctrine.

It is very uncertain whether I shall spend any time this year at London, or indeed, whether I shall be there at all. If I am I intend, God willing, to wait upon you at Cookham. In the mean time, if you please to favour me with a line or two and let me know how you do, it will be received and answered with great thankfulness by,

Honoured Uncle and Aunt,
Your most dutiful Nephew,
and obliged humble Servant,

PHILIP DODDRIDGE.

TO MR.

REVEREND SIR,

Burton, March 18, 1724.

I HAVE lately been informed that Mr. Woolley left in your hands a considerable legacy bequeathed to dissenting ministers, and that accordingly a large portion of it has been distributed among those resident in Derbyshire. Whether the whole was not limited to that county, or has not already been disposed of, my friends could not inform me. If the matter be already out of question, I heartily ask your pardon for the unnecessary trouble which I

now give you ; but as there seems some uncertainty in the case, I thought it might not be improper to make an application to you, to beg that, if the design of the donor, and the other circumstances of the affair will admit, you would be pleased to remember me. It would be very ungrateful for me to imagine that upon such an occasion I should be entirely out of your thoughts ; but I conclude, sir, that if the legacy was not limited to some particular persons or county, you passed me over, because you imagined that, in my present circumstances, I had no need of supplies from abroad. I bless God I cannot say I am in so great necessity as it is probable some are that have applied to you upon this occasion ; nor would I desire an interest in this or any other bequest to the injury of those that stand in greater need of it. I have very near twenty-nine pounds a-year coming in from my people, and the fund allows five pounds a-year more, and lectures and accidental presents are also some little advantage. I own, sir, this is very sufficient for the subsistence of a single man ; but then there is about seven pounds in arrear for my education, and I have lately been at some extraordinary expense, particularly five pounds for a watch, and several more towards the furniture of my study ; so that upon the whole I have no great balance in hand, and it is absolutely necessary that, before my ordination, which I believe will be about the middle of summer, I should attend to my wardrobe. Notwithstanding this, sir, I do not at all question, but that, with prudent management, which

I am not averse to, I may discharge all arrears in less than a year and a half; and I know that Mrs. Jennings, who is my principal creditor, will be contented to wait my time; but in the interval, if any foreign supply should come in, I should be very thankful, and look upon it as very seasonable, though not absolutely necessary. I have opened the case honestly, and have chosen rather to trespass upon your patience, than impose upon your goodness or injure others, which perhaps I might have done, by concealing some of these circumstances. Upon the whole, sir, I leave you to judge of it as you think fit. However you may determine in this particular, I am sure I can have no reason to question your friendship, after having received so many substantial evidences and important effects of it. I hope I shall always retain a grateful remembrance of them, and rejoice in every opportunity of expressing that sincerity and respect with which I am,

Reverend Sir,

Your most obliged and most obedient Servant,

P. DODDRIDGE.

TO MR. MASSEY.

DEAR SIR,

Burton, March 25, 1725.

I HAVE now an opportunity of writing to you by Mr. King, and shall not fail to embrace it, though I had no particular business with you. The many favours I have received from you at London and in Leicestershire would at least call for a letter every two or three months; and you have found out such a substantial method of convincing me of your friendship, that I believe you would forgive the trouble that I gave you, if it were only for the satisfaction of hearing that I am well, as I bless God I have continued ever since I had the pleasure of seeing you at Harborough. But I have now a subject to write upon which, though to some it would seem rude and troublesome, to a gentleman of your temper and character will no doubt be very agreeable. In one word, sir, I am going to propose an object of charity to your consideration and relief. I will wave all argument upon that head, which indeed my time will not allow me, and your generosity renders entirely needless, and only plainly tell you the case to the best of my remembrance. If the circumstances of it will plead for it, it is enough; if they will not, I am contented it should be neglected, and your liberality otherwise employed.

Mrs. Wright is a clergyman's daughter, a young

gentlewoman of genteel education and a very honourable character, both for good sense and piety. Her father was a man of moderate principles; and, I am very sorry to say, lost eight hundred pounds, which was his whole substance, by lodging it in knavish hands. The family being thus reduced, the eldest daughter went to wait on the lady Wingate.

The second, who is the subject of this letter, as a decent means of support bound herself apprentice to a mantua-maker, and continued in her service eight years, behaving herself in a very humble, industrious, agreeable manner. For a while she supported herself by her own work; but some time ago it pleased God to afflict her with a very severe illness, which utterly disabled her from following her business. The illness had been very expensive. And having spent what little money of her own she had saved, she is now supported by her eldest sister, who it seems is a woman of generous temper, but in such narrow circumstances, that she is not able to maintain her without some assistance from abroad. A collection was made for her in the town in which her father formerly resided; but the Parson of the parish, hearing she was a dissenter, prevailed upon the churchwarden, in whose hand the charity was lodged, to alienate it to another purpose. These, sir, are the circumstances of the case as far as I can remember them. I had the story from Mrs. Wingate, whose character will be to you, and every body else who knows her, a sufficient confirmation of the truth of what she says upon her own knowledge. I own I

was touched when I heard the story. And, as my circumstances will allow me to do but little for the relief of a person whom I yet heartily compassionate, I was willing to communicate it to some abler friends, and particularly to you, sir, desiring you, if you think proper, to endeavour to pick up some little matter on her behalf among your acquaintance.

I have little news to send you, but that my dear friend, Mr. David Some, continues in a very languishing condition, and I am full of the most melancholy apprehensions with relation to him. I earnestly beg you would afford him, as well as myself, an affectionate remembrance in your daily prayers. Excuse the faults of this hasty letter, and remember with your usual kindness,

Your most obliged and affectionate Servant,

PHILIP DODDRIDGE.

TO MY COUSIN DODDRIDGE.

DEAR COUSIN,

March 25, 1725.

I HAVE troubled you with two letters since I came down from London, but have not yet received any answer to either, which makes me fear that something more than ordinary has happened to prevent it. I received a letter from my uncle Norton last week, in which he tells me you have been unwell, which indeed furnishes you with a better excuse than I

could have wished. I hope you are by this time perfectly recovered, and desire the favour of a line or two from you soon.

I should be sorry to lose your correspondence, in which I have promised myself a great deal of pleasure. Methinks, as we are so nearly related, and so few of our family remain, we should not live like utter strangers. I have no considerable news to send you, but I bless God continue well, and my circumstances are, in all respects, agreeable and easy. We both live upon the unmerited bounty of divine Providence. Let us both live to the honour and glory of our great benefactor; and while our persons are separated let our prayers meet at the throne of grace; and let us take care so to conduct ourselves as that, however distant we may be from each other upon earth, we may live together in heaven.

I am, dear Sir,

Your affectionate Cousin and obliged Servant,

PHILIP DODDRIDGE.

TO MY SISTER.

DEAR SISTER,

Burton, March 25, 1725.

I RECEIVED yours and my brother's with great pleasure, and indeed with some surprise, for I was almost in doubt whether you were alive or dead. I beg the favour of my brother not to write too soon, that I

may see about a quarter of a year hence, whether he can find any new apology for his delay: for really he has said so many humorous things already upon that head, that I should think it difficult for any body but himself to add any thing more. I write so soon myself, not intending a complete answer to your letter, which would take up more time than I can now persuade myself to sequester from my sleep, after a hard day's work of courtship and of study, but merely to let you see that I am not angry. Indeed you know how to excuse a fault so handsomely, that when you ask pardon, I am sure it is more out of form, than from necessity. But in short, I am willing to give a *penny* to let you know that I am very well, and very cheerful, except when Kitty puts me into the vapours, which I assure you she sometimes does. It was not above a fortnight since, that she was going absolutely to discard me, on account of Stella, an old maiden lady for whom I have long entertained a very ardent, but rather platonic affection. I am happily got over that severe trial, and find that, as Terence judiciously expresses it in that celebrated example in Lilly's Grammar, *Amantium iræ amoris redintegratio est*.

I have, according to my brother's and sister's reasonable advice, summoned all my philosophy to my assistance, and thus in some measure moderated those transports which arose in my mind on the prospect of the transcendent dignity which we are shortly to assume, in consequence of our intimate relationship to that most illustrious citizen Philip Doddridge, Esq.! A letter from my uncle Norton informs me

that he is very much indisposed, and has retired to *his seat* at Hampstead for the air. If he should happen to die, you are sensible it would not be many thousands out of my way, as there is an estate of fifty pounds a year after my aunt's death ; which, by the by, could make but little amends for their loss. The old people are well and cheerful ; and my uncle writes, not only with respect, but with a fatherly fondness. My service waits upon my brother and all friends, and my bed upon myself, to which I hasten with all that stupid precipitancy, or precipitant stupidity, which generally about this time of night subdues the transports of

Your most indolent

and nonsensical Brother and Servant,

PHILIP DODDRIDGE.

My legacy and your guinea may not perhaps be paid this twelvemonth.

TO TOMMY FREEMAN.

DEAR SIR,

Burton, April, 6, 1725.

YOUR last, which we received yesterday, informs us that your ship is to set sail in a few days. I therefore think myself obliged, in civility and gratitude, to pay my respects to you before you leave England, and could not find a more convenient opportunity of doing it than the present. You may

assure yourself, dear sir, that the knowledge which I have of your character, and my obligations to many of your family, concur to engage me to interest myself in your concerns, and to accompany you in your intended voyage with my hearty prayers and good wishes. And I hope you will impute it entirely to my affectionate friendship that I presume to hint at some plain things, which it may be of service for you to be reminded of, and which, I question not, your own good sense will enlarge upon and improve to more advantage.

You know, sir, and I pray God we may both always seriously consider, that as we are the creatures of God, we should have an entire and uninterrupted dependance upon him: whether we travel by sea or by land, it is his hand that must lead us; his power that must defend us; his bounty that must supply us; and his blessing that must succeed us, if ever we be safe, comfortable, and prosperous. Nothing, therefore, can be more important than to secure to ourselves an interest in his favour; nothing in particular can be more proper for you, sir, when you have so great an affair before you, than to fix your dependance upon him, and commit your life and fortune to him. This, sir, is the proper season for reviewing the arguments for a religious life, as reason will suggest them to you, and as education, pious sermons, and devotional treatises have laid them before you, and inculcated them upon you. In the strength of these, sir, deliberately determine to devote yourself to the service of God: solemnly profess

that determination: take your baptismal covenant upon yourself: and if you have an opportunity, after due preparation, solemnly confirm it at the sacrament of the Lord's supper before you set out.

In consequence of this I easily persuade myself that you will be frequently recollecting so sacred an engagement, and constantly acting upon it. In particular, you will be careful diligently to practise secret prayer morning and evening. Then amid the danger of the waves and storms, you may have this delightful support, that you have commended yourself but a few hours before, and not only in the extremity of the tempest, to the protection and care of the Almighty, who stills the winds, and commands the raging elements into silence and peace. For your further establishment in piety I would also recommend to you the study of the word of God and devotional writers, especially those of which I gave you a list. In most of these I am confident you will find agreeable entertainment for the gentleman and the philosopher, as well as for the Christian. To them I would only now add Dr. Patrick's Devotions; the exact title of which I think is, "The Devout Christian's Companion;" which will furnish you with admirable forms of prayer suited to every circumstance and emergency of life.

As for moral behaviour I am confident I need not say much. No doubt you will be exposed to very many temptations. But a religious education and the virtuous principles within you will be a great security in concurrence with an humble dependance

upon the divine grace. As for prudentials, a person of my age and circumstances cannot be expected to be a great master in them. This, however, is obvious to all, and no doubt you have always observed it, that integrity and diligence is the surest way to be trusted ; and complaisance and good-nature the only way to be loved. A maxim so agreeable to your own temper and character that there is no doubt but you will act upon it.

The care of your health I would earnestly recommend, and hope you will use all proper precautions to prevent danger from the change of climate and the rich fruits of America, which, if eaten freely, act as poison to an English constitution.

As for books of geography, voyages and travels, you will of course take care to furnish yourself with them, especially those which treat of the places you intend to visit. Dampier's and Cook's are in good repute, and may be of service to you ; though they treat principally of South America. Gage's Survey of the West Indies, though in some places mean, is in others curious, entertaining, and edifying, especially as it contains a particular account, not only of the same voyage you are to make, but of a journey from Vera Cruz to Mexico. If you get these books, it may not be improper to have two or three sheets of good writing paper bound up with them to write such animadversions in as you may think fit, observing what is true and false, what is important and trifling in each.

There is one favour more which I would beg of

you on my own account, namely, that you would be curious in making observations as to any thing remarkable in the places you touch at, relating to their air, soil, the cities, buildings, plants, commodities, and the religion, manners, customs, &c. of their inhabitants; to which, if you please, you may add notes of any thing extraordinary that may befall you or any of your companions, with some general description of a seafaring life, and remarks upon the humour and behaviour of that sort of people, with whom I am not much better acquainted than with the Americans themselves. This, sir, you may certainly do without any hinderance to your business; and it may be an agreeable amusement to you, and make your voyage much more entertaining and useful than it would otherwise be. I shall hope you will be so good as to communicate this journal to me, which no doubt I shall peruse with much pleasure and improvement. It is agreeable to read those accounts of foreign countries which have been given us by men of a low genius and a vulgar education; but much more to look over the memoirs of a gentleman that can form just opinions, and make select observations with justice, and communicate them with so much elegance and propriety. It might be an embellishment to your journal, if it contained some sketches of buildings, plants, fishes, beasts, habits, prospects, &c. I would not have you attend to this to the neglect of more important business; but drawing might be an agreeable entertainment in your leisure hours: and I believe you will find upon a

TO MY SISTER.

MADAM,

Burton, Feb. 17, 1725.

I WOULD not put you to so much confusion as would probably arise from the mention of the words *brother* and *sister*, which might perhaps lead your thoughts to recollect a sort of distant relationship between us, that I once thought myself exceedingly happy in possessing. I therefore take the liberty humbly to insinuate, that a few lines from your fair hand in answer to two quarto pages, which I sent you about a quarter of a year ago, would be exceedingly agreeable to

Your most obedient Servant,

PHILIP DODDRIDGE.

TO MY COUSIN DODDRIDGE.

DEAR COUSIN,

Burton, Feb. 17, 1725.

MY sister intimated to me in a letter which she wrote about half a year ago, that you intended me the favour of an answer to my last. I am heartily sorry that you should have entertained so awful an idea of your affectionate cousin, as not to venture to write with less than six months' preparation. If

you are indeed alive—I desire you would send me word by next post; but if you be dead, I must leave you to your own discretion.

I am, dear Sir,
Your affectionately impatient Cousin, and
forgotten humble Servant,

PHILIP DODDRIDGE.

TO MY UNCLE NORTON*.

HONOURED SIR,

Burton, Feb. 17, 1725.

As I have now an opportunity of sending without putting you to the charge of double postage, I very cheerfully embrace it, and set myself with a great deal of pleasure to pay my duty to you and my dear aunt, and to return my humble thanks for the extraordinary kindness with which you both entertained me at Cookham, as well as for all other instances of your friendship. It is now in my power to make no other return than those of thankful acknowledgments and affectionate prayers to God on your account, in which I hope I shall not be wanting. It was a great pleasure to me to see how happily

* Mr. Norton, who resided on a small property at Cookham, married the widow of Philip Doddridge, mentioned in the first Section of the preceding volume, as the Doctor's uncle, and as having been steward to the Duke of Bedford.

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P. S. My humble service waits on your good lady, and the rest of my friends with you. I hear Mr. Wood is returned to St. Albans, and include him among the rest. The only reason my charity can invent for his not writing to me is that he has forgotten how to direct, therefore I desire you would inform him how to do it.

TO MR. TONG.

REV. SIR,

May 29.

I AM very glad of this opportunity of returning you my most hearty thanks for your kind remembrance of me, with relation to Mr. Lovell's legacy : a supply which was peculiarly seasonable, on some accounts of which I will not now trouble you with the particulars.

I should have been heartily glad to have received it at the request of Mr. Freeman ; but I own it gave me still greater pleasure when I heard that you, sir, had been so kind as to put down my name before you received his letter. This intimation of your friendship was peculiarly agreeable to me, as I was informed a few weeks before, that I had been so unhappy as to fall under your displeasure from an account which you had received of my management with regard to Coventry. I do not in the least doubt, good sir, but you had your information from persons of sense and integrity, and I know

there are several of such a character in that city, who have very severely condemned me. But yet upon serious reflection I cannot but impute it to some of those mistakes as to matters of fact, into which wise and good men may easily fall.

My earnest desire of vindicating myself to Mr. Tong inclines me to enter upon the whole history of the affair. But I consider, sir, it would probably be tiresome to you, and at least would rob you of some precious moments which are demanded by employments in which the public good is much more immediately concerned. I would only presume to intimate that I hope I have acted in that affair as accountable to God for my conduct, and sensible of the crime of grieving so excellent a man as Mr. Warren, or fomenting divisions in so flourishing a society, from a selfish designing agency in either, of which, I bless God, my conscience acquits me.

Reflecting seriously on the whole matter, and as far as possible laying aside that partiality with which we generally consider our own actions, I will take the liberty to acknowledge to you, sir, that it was imprudent in me so openly to express the satisfaction I had in the thought of being settled at Coventry, as Mr. Warren's assistant, when it was at first proposed to me. But I hope, sir, this error may be pardoned in a person under the age of twenty-one, and charmed with the character of so great a man, from whom I promised myself considerable improvement. This satisfaction, which I too unwarily expressed, was however, upon the supposition that he

himself was not averse to the scheme; though for some private reasons he did not openly appear in its favour. To inform myself fully under this head, I made a journey to Coventry the beginning of July 1723; when he very candidly mentioned many particulars before unknown to me, which convinced me it was most advisable to desist. From that day, I assure you, sir, I never entertained a moment's deliberation about it; but absolutely resolved to lay aside all thoughts of the affair. After the breach, I received repeated invitations from the separate party, with proposals of such provision for my maintenance as I can hardly ever expect in any other place; but I always answered them with a positive denial, and would not so much as appoint a place of meeting with any of them, though it was earnestly desired by my most particular friends. Nay, further, sir, unknown to Mr. Warren, I wrote to Mr. Poole, to vindicate him from a suspicion some of them entertained of his having privately dealt with me to dissuade me from coming among them. And when I had again assured them I would not come upon any terms, I recommended to them an agreement with Mr. Warren as the only imaginable expedient for their happy settlement. Had Mr. Cater and the rest of that party at Coventry seen this letter, they would have owned, no doubt, that I had acted not only an honest, but a very friendly part by them. But instead of this they only heard that my friends had a confidence that I would come (grounded merely on their own generous proposal, which they thought a young man in narrow

circumstances could not have the resolution to resist), and Mr. J. Grundy himself, who is my friend in the other party, told me that he and several others concluded they would not have been so alert, if they had not received some secret encouragement from me; a conclusion which I own might seem probable. I have run out into a length which I did not at all intend when I began the subject. But I hope, sir, you will pardon it.

Mr. Freeman's family are all well. And considering the regard you express for it, I cannot but believe you will be very glad to hear that a spirit of serious religion prevails in it above what I have commonly observed. Three of the four daughters at home are now in communion with our church; and the fourth, though but eleven years old, is as remarkable for her understanding and piety as any child I have known of her age. Miss Kitty, whose agreeable person you, sir, are no stranger to, is continually improving in those ornaments of the mind which command the esteem and friendship of all that are acquainted with her, and is universally acknowledged by the best judges to be the finest woman in the county. She is perplexed with a crowd of lovers, and among the rest there is a young minister in the neighbourhood who would be ambitious of the honour of calling you uncle.

As for the church at Kibworth I bless God it is considerably on the improving hand; and through the divine goodness I have the pleasure to see some encouraging effects of my endeavours to serve them.

I think of being ordained in a few months, and earnestly beg your prayers for assistance and success in the important work I am then to undertake. I heartily rejoice that your health is in any respect better than it has lately been, and it is my earnest desire that God would long continue a life which he has already honoured with such an uncommon series of extensive usefulness, and which cannot but be dear to all who are concerned for the interest of our Redeemer and the salvation of souls. I am, with the sincerest gratitude and respect,

Reverend Sir,

Your most obliged humble Servant,

PHILIP DODDRIDGE.

TO MY UNCLE NORTON.

HONOURED SIR,

May 29, 1725.

I RECEIVED your very obliging letter. It was a great pleasure to me to hear that you and my aunt were both in so comfortable a state of health, which I pray God long to continue, and that you may still be, as I firmly believe you have hitherto been, great comforts to one another, companions in the ways of God, and in a preparation for a happy eternity; in which the Lord grant we may all meet, even though we should never see the faces of each

other any more upon earth : and that in the mean time we may have the pleasure of considering all the comforts and entertainments of life as pledges of those better blessings which we there expect ; and all its troubles and calamities but as the trials of a moment, and working out for us far more than a compensation ; an exceeding and eternal weight of glory.

I believe, sir, both you and my aunt will be surprised to hear that I have had the company of my cousin Doddridge here above three weeks. He walked down in three days and a half, and intends next Monday to set out on his return in the same way. Our country air has agreed with him so well, that he is grown at least two inches in the waist since he came down. It seems he intends to pursue a new course, but what he has not yet informed me. He promises to write to me sometimes. But after all, sir, I believe I must depend upon you as a more faithful correspondent, to let me know how he goes on. His behaviour to me has been so exceedingly kind and obliging that I am heartily sorry to part with him, and shall be very glad to hear of his health and prosperity. I desire you would give my humble duty to my aunt, and my service to all friends with you. I bless God I am now in very good health. The last time I heard from my sister she was better than she had been for a long while ; and indeed so well as to be able to walk from Hampstead to Stockwell, above seven miles, in one day. I most heartily recommend

you and my aunt to the divine protection and grace,
and beg a remembrance in your prayers, being with
great sincerity,

Dear Sir,

Your affectionate Nephew and humble Servant,

PHILIP DODDRIDGE.

TO MR. MASON.

May 25, 1725.

MOST PREGNANT, MOST METHODICAL, AND MOST
AGREEABLE SIR!

I RECEIVED the product of your lively imagination with some melancholy apprehensions of such keen expostulations as my guilt taught me to fear, and my wit would never enable me to answer. But I own I was charmed to observe the gaiety and good humour with which you reprehend the gross indecency which I committed in so long delaying an answer to your former letter, which was dated so early in the last year. Such an offence I think nothing could excuse but the distractions of a lover, joined with the hurries of a preacher, and the amusements of a scholar, which at some certain times may easily lead a man to forget every thing but his mistress, his pulpit, and his books; though at other intervals his friends come in for a share, and have often too great a share in his regard.

I have now several other letters before me which must necessarily employ me the greatest part of the day ; and therefore confine myself to this little piece of paper on purpose that I may not out-run my time, as I generally do when I am writing to so dear a friend. I have so many things to say that I am afraid I shall after all say nothing, but that my time and my paper are short.

However I will first of all vindicate myself from an unworthy insinuation which you prefix to that sentence with which you begin your letter. Something there is, about the profane use of paper, common among those who are occasional smokers of tobacco, to which you imagine your letter may be applied. My friend, this is a scurrilous lampoon upon your humble servant, for it infers a degree of stupidity which he has not the penetration to discover in himself.

I own to you that I sometimes make use of paper to light my pipe ; but were I to employ that sheet of wit, which I had not the courage to answer, to such an unworthy purpose, I should expect to be choked with the smoke, as a just punishment for so gross an indignity offered to a son of Apollo and a favourite of the Muses. I might, perhaps, have torn Parnel or Addison, but I could never violate the works of Mr. Mason ! The diffuseness of my former style will oblige me to be very laconick in what remains, or I shall be left in the lurch.

Know then, most worthy sir, that my Rose has

recovered all its primeval beauty and fragrancy, but that the gardener is inclosing it round with a hedge of thorns, which will make the approach difficult, though I hope not absolutely impracticable. The Lily still flourishes, but for ought I know, if you do not quickly put in your claim, it may be transplanted to a foreign soil.

Mr. Dawson is fixed to go to Hinckley at Midsummer. I am to be ordained at Kibworth in a few months. Mrs. Jennings, and all other friends at Harborough are well. I desire you would send me what news you have, with your judgment on any celebrated books, and your advice for the most proper method of managing my studies.

I am, Sir,

Your most affectionate Friend,

PHILIP DODDRIDGE.

TO MRS. CLARK.

DEAR CLIO,

May 29, 1725.

It was not till last Wednesday, May the twenty-sixth, that I received your letter which was dated March the twelfth. I must indeed say that I hardly ever read a letter with more concern and affliction. I know, and at this moment feel the force of love, and the inexpressible anguish which is occasioned

only by the distant fear of losing the idol of one's soul, and which we too justly lose when we permit it to assume that guilty name. My own character and temper give me so little ground for hope, and the natural inconsistency of your tender sex so much foundation for fear, that it is impossible for me to avoid such melancholy apprehensions. But that there can be at once so much stupidity and so much inhumanity in any man upon earth, as to give the charming Clio reason to complain of a faithless wanderer, is to me as surprising as it is afflicting. The calamity of which you, madam, complain, is, I own, one of the greatest which human nature is capable of enduring; and, as you admirably observe, is so much the more overwhelming, as it is attended with a severe reflection upon ourselves as being, in some measure, accessory to our own torment, by putting it into the power of any of our fellow-creatures to render us unhappy by their separation from us. But we know by experience, that, in every circumstance of life, the consolations of God are not small, and that such reviving cordials are within our reach. Is it not, then, a criminal weakness to give way to a sinking dejection, rather than to exert our thoughts to apprehend, and to open our hearts to admit consolatory reflections?

It were an easy matter for me to illustrate and confirm what I now say, and to enlarge upon many considerations which reason would be constrained to condemn, though it might not be sufficient to silence the clamours of passion. But perhaps, madam,

it may now be unnecessary. The dear wanderer may be returned to your feet, or perhaps marriage may have given a licence to the fondest endearments, and he may this moment be clasped in your arms. Or, on the other hand, reason and religion may have made so entire a conquest, in a heart where pride and disdain can find no reception, that you hear his name, or recall his idea, without the least emotion either of hope, anger, or of love. Such a revolution may have been produced in less than ten weeks. But if you still remain under this tormenting anxiety, which you so pathetically express in your last, then, madam, I will undertake a task out of respect to you, which I have long been proposing to myself, and send you an essay on the evil and remedy of ungoverned love; and in the mean time, it may be, a letter containing some consolatory reflections, which I apprehend to be peculiarly adapted to your case. But how vainly do I talk of suggesting new considerations to a lady who, at one view comprehends the important points of every subject which can be presented, in all their strength and beauty, and with whose sentiments and expressions I should be proud to enrich and embellish my discourses.

As for the turnovers, which you have been so good as to send me, I will not say they are the most beautiful in the world, because I really thought the same of the first which you wrought, and which yet I find to be surpassed by these; and you, madam, might perhaps be able to exceed them, for who can set bounds to your skill. This only I can venture to

say with a deliberate assurance, that they are elegant beyond any thing I had before formed an idea of. May you and your art, which I suppose will die with you, be long continued, you by your conversation to refine our species, and your needle to adorn it. And may the next trouble of this kind which I give you be for my wedding-day.

I am, dear Clio,

Your most obliged and most affectionate Servant,

PHILIP DODDRIDGE.

TO MR. JOHN MASSEY.

DEAR SIR,

May 29, 1725.

I RECEIVED your friendly letter, to which I should have been inclined to affix some other epithets of a more panegyrical nature, if I had not observed that, somewhere towards the close of it, you are pleased to dignify it with the title of tedious and insipid. This is so abusive a lampoon upon my understanding, and at the same time so great an injury to your own, which could not but have discovered a great many beauties in it, even though it had been written by a stranger, that I have taken it into my head to be very angry with you. And after this insult on myself and my friend, whose honour is as dear to me as my own, I am come to a resolution neither to

affect your humility nor gratify your vanity with one word more of applause; that is, if I can for a while interrupt that communication between my heart and my pen, which is always open when I write to you. And, indeed, it is happy for me that I am thus decently excused from saying any thing upon a subject of which I am unable to speak with that admiration and pleasure which I should desire to express if I spoke at all.

Having thus disclaimed compliments, I have nothing to do but to fall to business. I desire you would give my humble, or if you please, hearty service to my good friend your father, whom I thank for his kind intention with relation to Mrs. Wright. If I had not known the generosity of his temper, I should not have presumed to propose the case. I have heard lately that her necessities are very pressing; but no doubt she will gladly wait his time. Since hearing the above, I have seen two letters from her sister, written with such an air of piety, good sense, and politeness, that I own they very much confirm me in my desire to serve a person for whom so agreeable a woman is intimately concerned.

Our dear friend Mr. David Some still continues in a very languishing condition, and is ordered from the bath, I fear without any prospect of a cure. I own his indisposition is an affliction which I feel at my heart. But I bless God for those reviving considerations which you, sir, suggest. May God imprint them more deeply on both our hearts, and clear up our own evidences of an interest in the Redeemer,

and then they cannot be recollected without being felt.

My dear charmer has been abroad for a considerable time, but I expect her home every moment. I need not tell you that I am impatiently desirous of seeing her. Yet I am utterly uncertain whether I shall be transported with delight, or distracted with anxiety—I am ashamed to confess, her first look will determine the question. What unpardonable weakness in a man who sometimes calls himself a philosopher, and who has just been running over some delightful passages in a certain letter, which he must not here mention, dated from Finsbury!

It is entirely uncertain whether I shall make a journey to London this year. If I do, my stay will not be many hours. However, I think to be at St. Albans, and if Mr. Massey returns about the beginning of August, I will not fail to wait upon him thither on horse-back.

I am, Dear Sir,

Your most obliged and affectionate Servant,

PHILIP DODDRIDGE.

TO MY SISTER.

MY DEAR SISTER,

Burton, May 29.

It is a great convenience when writing to those who love us, that we need not stretch our wits upon the rack to find out something to please them. They are revived with the very sight of the hand, though they do not understand the language, and the lines and letters may reel backward and forward like drunken men, if they can but spell out that their friend is well, the main business is dispatched, and they can spare, though they may not altogether slight, further amusement. I hope, my dear sister, it is in this view that you regard my worthless epistles; at least it is my interest at this time to believe so, if I would please myself with the thought of pleasing you; for I have exhausted my wit, and tired my hand with writing letters from half an hour past four in the morning to half an hour past three in the afternoon. If this letter had not been sent in this way, I should have told you as a great piece of news, that my cousin Doddridge was so kind as to take a walk to see me, and has stayed with me about three weeks. I must, however, refer you to himself for the history of his own adventure, only I must tell you what his modesty may not allow him to publish, that ever since he came down he has been very diverting and very useful, and that I am in doleful dumps to think of parting with him on Monday next.

I am glad to hear of the health of some of my

friends, and sorry for the misfortunes of others; but must not enter into particulars. I have been at Bedford; where Mr. Grainger lives very handsomely. Mr. Wood is returned to his old station at St. Albans. Miss Kitty is well, and gives her service, but as to my affair with her, I question whether there be one person in the world who can tell what to make of it. I am sure I cannot. This only I know, that I am very fond of her; and if you expect a counter-part to that sentence, you had best consult my cousin. I must refer a great deal more to another opportunity, not being willing to lame my hand with writing any thing more at present, but that I am,

Your affectionate Brother and Servant,

PHILIP DODDRIDGE.

Service to my brother, to whom perhaps I may write next, and all other friends. My cousin gives his service, and will bring the letter himself to convince you it was no compliment.

TO MISS KITTY.

DEAR MADAM,

June 4, 1725.

I HAVE so little opportunity of conversing with you alone, that I am forced to take this method of expressing my concern, and indeed my amazement, at what has just passed between us. I know you to

be a lady of admirable good sense, and I wish you would find out the consistency of your behaviour yesterday and to-day. Yesterday you expressly assured me you loved me as well as I did you, which you know is to a very uncommon degree; and that it grieved you, that you had given me so much uneasiness, adding, you would take care to avoid it for the time to come. To-day you have been telling me you could not bear the thought of not being so rich as your sister; that you do not know why you may not expect a good man, with a good estate!

I leave you to judge whether it be possible I should hear this remark without uneasiness. And, if it be not, whether it were fit for you to make it. Consider, madam, I am a rational creature; and though too much transported with love, yet, blessed be God, not absolutely distracted! How then do you imagine I can put any confidence in the assurances you give me of your love, when you are so continually contradicting them? For do you not contradict them when you talk of discarding me for the sake of money?

I always thought, my dear creature, you had been remarkable both for good sense and religion. But I own, I do not see how it is reconcileable with either, to throw aside those entertainments of a rational, a friendly, and a religious nature, which you yourself think you may find in me, merely that you may eat and drink more sumptuously, and wear better clothes, with some of those people whom the word of God already brands as fools.

Madam, I must presume so far as to say that it is neither the part of a Christian, nor a friend, to keep me in such a continual uneasiness. You unfit me for business, devotion, or company, and in short make my very life burthensome by the inconsistency of your behaviour. Let me therefore most earnestly entreat you—not entirely to dismiss me, which God forbid, but resolutely to remember your promises, and not to allow yourself those unbounded liberties of saying every thing that the vanity of your own dear excellent heart may sometimes prompt you to utter, without considering how I am able to bear it.

As for what you said at parting, that I have “a relish for the vanities of life,” I own that I regard them too much. But, I bless God, such is not the governing temper of my mind, and that I can say with a full assurance, that I know how to postpone them, not only to my duty to God, but to my affection for you. And I think you may easily believe it, when I now give it under my hand, as you had it yesterday from my mouth, that I will willingly and thankfully take you with what your father and mother will give you, if by any means there be a prospect of the necessary comforts of life.

I remain, dear Madam,

Your sincere Lover and respectful Servant,

P. DODDRIDGE.

TO MISS KITTY.

MADAM,

June 29, 1725.

It is no new thing for me to begin my addresses to you upon such occasions, with a declaration of my surprise at the late change of your behaviour. I think it a great misfortune to be suspected of any deficiency of that affection which I owe you ; and of the sincerity of which God and my own conscience are witnesses, and I wish I could not add indeed, to its excess. You complain of late of a change in my conduct. Permit me in one word to tell you what it is, and to give you an account of the occasion and degree of it. My heart for a considerable time had been so entirely swallowed up with affection for you, that you became in a manner my all. In every moment of leisure you engrossed my thoughts and my discourse. Even when you were absent, you mingled yourself with all my studies. You determined by your smile or your frown whether I should be either sprightly and cheerful, or distracted with care and anxiety, unfit for devotion, for study, for conversation, or usefulness ; nay, God forgive me, when I confess, that where his blessed self, and the most important objects of religion, and the brightest hopes a creature can form had one thought, you at least had ten. The hope of obtaining you and the fear of losing you affected me more sensibly than the thoughts of a happy or a miserable eternity. And was this, madam, the temper of a Christian or a

minister? Was this a proper course to engage the favourable interposition of Providence to determine this dear affair according to my wishes. When I read Mr. Baxter's excellent treatise on Self-Denial, and being Crucified to the World, and examined my temper by it, though, I bless God, I found a great deal to be thankful for upon other accounts, yet when I turned my thoughts to you I could not but continually condemn myself; not that I loved you better than any other friend—not that I rejoiced in every thing that looked like an excuse of your love to me, and made you the greatest of my creature-comforts. That, madam, I always allowed, and I allow it to this moment. But I condemned myself for this, that I put you almost in the place of heaven, and thus clouded the evidences of my own sincerity, and sacrificed the pleasures of an habitual communion with God, to at best an inferior happiness, and too frequently to those tormenting agonies that arose from the suspicion of your love to me, or the fear of being otherwise deprived of you. This, madam, was one of the greatest faults I found to charge upon myself in my self-examination before the last sacrament; and this was what I solemnly engaged to endeavour to reform. And will you then condemn me if I have not entirely forgotten an engagement of so sacred a nature? May God forgive me, that I have forgotten it so far! If upon the whole you have less of my thoughts than you had some time ago, it is only that God, and my Redeemer, and heaven may have more, and that

the divine Being might not be provoked to take away a friend of whom I had made an idol.

Once more, madam, I do seriously assure you (and as I have often done before, I profess in the presence of God,) that I love you with greater tenderness than I can express; and that I have never permitted any friend upon earth to rival, or even approach you in my regard. I am daily praying that if it be the good pleasure of God, I may be so happy as to enjoy you; and that it may be my daily and delightful care to make your life easy and pleasant, to promote your present and your future happiness. May God say Amen to this petition. And may you, madam, join your consent. But if you will barbarously and ungratefully despise my love, and banish me from your heart and from your sight, though I have never deserved it from you, I shall own it as a just punishment from God for the excessive fondness I have bestowed upon you. I cannot certainly say I should have strength and virtue to undergo so severe a trial; but I must submit myself to the determination of Providence; and this I can confidently affirm, that if I were to lose not only you, but every other friend whom I have in the world, many of them deservedly dear and valuable, though not one of them equally beloved with yourself, yet while I have a sense of the Divine favour, the present entertainments of a scholar, a minister, and a Christian, and the future hopes of everlasting glory, it will be my folly and my crime if I am utterly inconsolable: and yet I cannot

but often fear that I may be found so foolish and so wicked, if I am brought to the trial. My dear creature, let your goodness prevent it, and restore the peace of

Your anxious Lover and faithful-Servant,

P. DODDRIDGE.

TO MR. THOMAS FREEMAN.

DEAR SIR,

Burton, July 21, 1725.

I AM informed your ship is still anchored in the Downs, and that I may have one opportunity more of paying my respects to you, and wishing you a happy voyage, which I do with the greatest sincerity. I am sorry to think how much you must necessarily be straitened for room and tormented with noise. However it is some pleasure for me to reflect, that the boisterous rudeness and impious profaneness of the crew will give you a greater relish for that rational and polite entertainment which you may meet with from those excellent books you took on board, and those sober companions in whom you tell us you are happy.

We have most of us here at Burton, so dreadful an idea of the dissolute manners of the generality of seamen, that we cannot but have some tender apprehensions on your account. But it is a comfort to us that we are daily recommending you to the grace, as well as the protection of that Almighty Being who

can render you victorious over all temptations, and preserve you virtuous and religious even in the midst of the most detestable examples of debauchery and impiety. And I can assure you, sir, that the account good Mrs. Wilmot gave us of the sobriety and regularity of your behaviour while with her, has been very agreeable to us, and a great encouragement to hope that you will look upon all the profaneness you may find aboard with detestation and grief, rather than with pleasure and a taste for imitation.

The choice you have made of books is to me an intimation both of judgment and politeness. I need not advise you often to read them; for, whether I consider your temper and circumstances, or the agreeable entertainment they are capable of giving you, I am sure you cannot neglect them. Above all, let me earnestly entreat you to study your Bible. Consider it as the word of God, and make it very familiar to you; and I will assure you, my friend, upon my own repeated experience, that you will find it the surest counsellor and the sweetest companion. I apprehend, sir, that in your present situation you have not many opportunities for retirement; but let not that be an impediment to secret prayer. Modesty and humility will teach us to avoid pharisaical ostentation; but it is beneath a man, and much less a Christian, to be ashamed of the appearance of religion. It is glorious rather than weak for a rational creature to acknowledge, even in the presence of the abandoned and profane, that he believes in the superintending care of a divine Being, that he reposes

himself upon his guardian providence, and has a grateful sense of his uninterrupted bounty. Believe it, sir, their own consciences will tell them, if they see you acting under such a persuasion, that you are what they themselves ought to be, and in their hearts they will secretly reverence that piety which, with dissembled scorn, they would seem to disdain.

The circumstances and compliments of the family I leave to another hand; and only beg that, while we are remembering you in our daily devotions, you would not be unmindful of us; but that, from sea and from land, from distant regions and different climates, our prayers may meet in the presence of that God who fills heaven and earth with his presence, and whose ears will always be open to our cry, if it proceed from an honest and a pious heart.

I am, dear Sir,

Your most affectionate Friend and humble Servant,

PHILIP DODDRIDGE.

TO MY BROTHER.

DEAR BROTHER,

Burton, Aug. 5, 1725.

I RECEIVED a letter from you and another from my sister about four days ago; and, though it is not much above a fortnight since I wrote, yet I cannot omit this opportunity of paying my respects to you. I thank you both for all the expressions of your

affection to me, and particularly for your desire of seeing me at London. I am sure the thoughts of your company there were very agreeable to me, and I could not make myself tolerably easy in the disappointment, if I did not hope that a more convenient opportunity will shortly come, when, instead of a week, I may spend a month with you and the rest of my friends in London and its neighbourhood.

I suppose by this time you have read Watts's Dissertations. I am not able to give a judgment upon them, because I have read only the three first, and that several months ago. If I understand his scheme, which seems not always very clear, it is much the same with that of the gentleman who made such a noise in Derbyshire, and procured himself the title of a heretic with a present of fifty pounds to counterbalance it; which I suppose, you, sir, would be content to take together. For my own part, I am very happy in the reputation of an orthodox man; which you will not doubt, when I tell you that Mr. Bradbury has inserted my name in the list of those whom he proposes, or, if I mistake not, himself ordains to have a share in a legacy of twelve thousand pounds, left by somebody whose name I shall remember when I have received the one hundred and twentieth part of his bounty, if it should ever come to my share. I have lately received five pounds of Mr. Tong on the like account, and have such another affair depending; so that I hope in time my poverty will enrich me. At present, though I am not much before hand in the world, I contrive to live handsomely enough.

My expenses are never extravagant, and I never want money, nor indeed any thing else, but wit and grace. I have, besides a watch, bought twenty pounds' worth of books within these two years, most of them cheap enough ; and it is my happiness to be a member of a society, in which, for little more than a crown a year, I have the reading of all that are purchased by the common stock, amounting to sixteen pounds yearly. They are generally some of the most entertaining and useful works that are published. And then I have the studies of all the neighbouring ministers at my service, some of which I will assure you are very well furnished. I have now before me Gerard Brand's History of the Reformation in the Low Countries, in four volumes, commonly sold for six pounds ; I suppose you are no stranger to the character it bears. Dr. Calamy told a young minister that he who had not read Brand was a brute. I own I cannot extol it at so high a rate. I have found some of the tediousness of the Dutchman ; but upon the whole, the story is very curious and instructive. The style is grave and plain. I have not found a line of wit in it ; but there is a great deal of solid sense, especially in the speeches. He does not deal much either in reflections or characters, but generally goes on in a plain narration of facts. He produces his authorities throughout, and seems carefully and judiciously to have consulted a vast many authors and written with great appearance of impartiality, with freedom of thought, and a great desire of promoting the glorious cause of liberty and cha-

rity, which I hope hath received some advantage from the translation of the work into English, and the countenance and acceptance it has found in the world. I shortly intend to enter upon Burnett's History of the Reformation in England, in three folios, and to read Dr. Collett's Life as a suitable preparation to it. I continue to spend an hour a day on Baxter, whom I admire more and more. And I spend another on Homer, which I read in the original with Pope's translation and notes. I have as yet read only to the end of the eighth Iliad; but, as far as I can judge, this is one of the finest translations in the English language; and, what is very extraordinary, it appears to the best advantage when compared with the original. I have read both carefully so far, and written remarks as I went along, and I think I can prove that, where Pope has omitted one beauty, he has added or improved four*.

According to my daily custom I will now make an excursion from my books to my mistress. My affair with her grows a little perplexed. However, the case is shortly this. She is a woman of very good sense, a most obliging temper, and admirably fitted for a minister's wife. I am thoroughly assured that she loves me, but then she loves herself too well to plunge herself into strait circumstances with me. If her uncles consent, she will be a good fortune, one way or another, at least a thousand pounds, and they

* The Rev. Job Orton relates that these Remarks upon Homer were sufficient to constitute a considerable volume. See his Life of Dr. Doddridge, page 16.

talk of a pretty deal more. If they do not, her mother has so much at her own disposal that she may easily set her above the probability of want. Or if a brother who is now at sea dies, an estate to the value of near three hundred pounds a year will come among her and her four sisters. If any of these things should happen, or if by finding out a north-east passage, I should ever come to an estate of my own, I shall have no great reason to doubt of success ! If none of these views succeed, she is absolutely determined never to marry me—which I heartily consent to, believing that, as well as I love her, I could live much happier without her, than if I saw both her and myself entangled in those difficulties, or forced to comply with those meannesses which we might expect if we had nothing but a small voluntary subscription to depend upon. Considering the uncertainty of the affair, I endeavour to moderate my affection as well as I can, and upon the whole it gives me very little disturbance ; though I own I was in such a paroxysm when my cousin was here, and I was obliged to be a little more idle than ordinary, that if you were to judge only by his report, you might fairly conclude that I was entranced beyond the possibility of recovery. As for the worthy gentleman I mentioned last he is not now with us ; but a few days ago I received a letter from him, in which he orders me to direct to him at Mr. Hall's. I am very glad to hear Mrs. Nettleton's house is so well filled. I desire my service to her and all other friends, especially to my dear sister, to whom I shall say a good deal more,

not having room for it here. And I consider that in writing to one I write to both, though perhaps neither can read it, and so desiring an answer in less than a twelvemonth, I conclude without concluding at all.

FROM THE REV. SAMUEL CLARK.

DEAR SIR,

St. Albans, Aug. 18, 1725.

I HAVE both your last letters before me, the former of May the twenty-ninth, and the latter of July the twenty-second. I am sorry for the difficulties you meet with, and for the unkind behaviour of Mr. and Mrs. Freeman ; but I hope you have some consolation in the constancy and affection of the daughter. The opposition in your way will but so much the more endear the enjoyment at last ; and, in the mean time, excite that fervour of prayer and that dependance upon God which will certainly be crowned with an answerable recompense. Pray give my humble service to all the family, and particularly to Miss Kitty, and tell her that if my mistress was to talk with her she would, from her own experience, encourage her to persevere in a generous constancy, and to wait with patience the happy issue. We are now got into a habitation of our own, which, though it be small, is convenient and neat, and pleases me the better because it gives me an opportunity of inviting you to St. Albans, where you may depend upon a hearty welcome. I the rather desire this, because it

will be impossible for me to be present at your ordination, both upon the account of the great distance, and also because about that time my wife will be very near her confinement. I heartily wish you the presence of God upon that solemn occasion, and an increase of the gifts and graces of his Spirit. I am glad Hinckley is so well provided for; had it been still vacant, I could have recommended a particular friend of mine, one Mr. Ware, an ingenious man and good preacher, who would willingly fix in some post of service.

Mr. Hunt's ordination at Newport will be about the beginning of September; I do not well know whether on the 7th. I have promised to be there if nothing particular hinders me, and, if we do not see you before, should be glad to have your company home from thence, and, if you could so order it, to spend a Sabbath day with us. My mistress gives her service to you. I pray God still more and more to assist and succeed all your ministrations, and am,

Dear Sir,

Your affectionate Friend and Servant,

S. CLARK.

TO MY SISTER.

DEAR SISTER,

Burton, Sept. 22, 1725.

I HOPE you will excuse me that I write to you something sooner than I promised, or than you expected ; for which the penny post-mark will give you a reason.

I know your first inquiry will be how I got home ; I bless God I can answer very safe, though not without some danger and disorder. I know not what was the matter with my horse, but on Tuesday in the afternoon, between St. Albans and Redburn, he threw me twice over his head, once on a gentle trot, the second time on a brisk pace ; but a little dirt, and indeed a very little, was all the harm I then received.

As we were going on Thursday morning from Newport to Bedford, I escaped a much greater danger, and desire to acknowledge it, with hearty thanks to the care of Providence which preserved me in it. We were coming along in a narrow lane and met with I know not how many waggons of coals. I was aware of the difficulty and endeavoured to guard against it ; but my horse being a little frightened at the ditch on one side, started and came too near the waggons on the other. There was a sudden turn in the road which I did not observe, which just at the same time threw the waggon on towards me, so that my foot was caught in one of the wheels and whirled round with it for a part of its course, and the other came so near me after I was entangled, that all

the lower part of my right side, and my horse's shoulder, were covered with its dirt ; and yet, through the goodness of God, I got not the least harm, not so much as a strain or bruise.

From Newport to Leicester I had the most agreeable company I could have wished. But by the way I got a cold, which made my Lord's day's work exceedingly laborious. I foolishly drank some hot ale on Sabbath day night, and so lay in a violent fever till morning, without one hour of quiet rest ; but drinking a large draught of warm toast and water, I then slept perfectly well, and have continued mending ever since.

You cannot imagine how much I was concerned to leave you ; but it was a great comfort that I left you in tolerable health. I pray God to continue and increase it, and by his bountiful Providence to supply all your wants. It pleases me to think that though you are in some straits, you are still much happier than the generality of mankind. You have the entertainments of religion and a good conscience. You are exceedingly beloved and respected by your friends. You have a husband of whose character I will say nothing, because he may perhaps read this letter ; and you are provided with a necessary subsistence. And if your clothes show more marks of your good housewifery than you could wish, it signifies not a straw what strangers think. And those that know you will rather consider it as adding to the worth of your character, that you are got above trifles, and can behave with so much cheer-

fulness and graceful serenity in circumstances which would put some people continually out of humour.

You must excuse this philosophy, for I have lately been forced upon some very grave speculations, being on the brink of losing my mistress; nay, being at this present writing totally, if not finally dismissed. I know not what the end of these things may be; but I have the pleasant reflection that I have treated her with a great deal of honour and constancy; and have at present brought my mind to such a balance that I am persuaded I can be happy either with or without her.

Pray give my hearty service to my brother, and thank him for favouring me with so much of his company at the beginning of the month. Let him know that Mr. Earl preached at Newport, and gave us an admirable sermon from those words of our Lord, *Call no man father upon earth*, which will be printed, and which I would recommend to his perusal if it comes in his way. My service to Mr. and Mrs. Campden, Mrs. Nettleton, Mr. Horseman's family, &c.

I am, dear Sister,

Your most affectionate Brother and Servant,

PHILIP DODDRIDGE.

P. S. Miss Kitty gives her service. I have not yet seen Mrs. Jennings. A multitude of people inquire after you; for every body that knows me knows my sister.

TO MISS KITTY,

JUST ON THE CRISIS OF OUR AFFAIR.

DEAR MADAM,

September 25, 1725.

I PRESUME once more to trouble you with a few lines, not so much to give as to receive a lesson.

My heart is still sincerely yours, and therefore if you can resolve to pardon my indiscretion in having opened the affair so plainly to my friends at Harborough, and will resolve not to put so very unjust a construction as you have hitherto done upon those little freedoms with other people to which my temper inclines me; if you can bring yourself heartily to love me, and to be easy in me as a husband, I do once more repeat the assurance I have so often given you, that I will study to behave myself in every respect according to your wishes; and though other valuable friends will always have a considerable share in my esteem and affection, yet friendship shall always keep its place, and never intrench on those peculiar regards which I owe to you. If you determine thus, I promise that I will endeavour to forget whatever is past; and if you are no more angry without a just provocation, you shall never hear from me that you have formerly been so.

But if on the other hand, you cannot reconcile yourself to my temper, nor be happy in me as a husband; if you still continue to suspect the reality of my love after the demonstration I have given you of its sincerity, and your heart be indeed alienated from

me, as I have seen great cause of late to suspect it is, I then desire one further declaration of it; for I own I see so many charms in your person and character, that I dare not continue to converse any longer with you, but am come to a resolution to remove next Thursday, and to give myself up entirely to the pleasures of friendship, of study, and of devotion. Your free acknowledgment of your sentiments upon this head, either by letter or discourse, will either fix me for ever yours, by assuring me that you intend to be mine, or put an end to all further importunity from

Your ardent Lover and respectful Servant,

PHILIP DODDRIDGE.

TO MR. CLARK.

REV. SIR,

Harborough, Nov. 17, 1725.

I HAVE delayed writing so long that I have not left it in my own choice how I shall begin: it must certainly be with begging your pardon that I have written no sooner; but my friend, the bearer, must plead my excuse, who has kept me waiting some weeks in expectation of his journey. I bless God, I got safe to Boston; but indeed it was through no little danger. In a narrow way between Newport and Bedford we met a waggon, and as I attempted to pass between the cart-road and the hedge, one of my legs was entangled in the wheel, and had certainly been

broken to pieces if it had not been immediately disengaged, I know not how, after it had been drawn half round the course of the wheel. I desire you will concur with me in returning thanks to that watchful Providence to which I owe my preservation from so calamitous an accident.

Mr. Hardy's company was very entertaining all the way, and Mr. Calamy grew more agreeable as our acquaintance increased. After my arrival at home, I was for a few days disordered with a cold, but am now perfectly recovered. I found Miss Kitty well ; but since that time my affair with her has run through a great variety of circumstances. I formerly told you how Mr. and Mrs. Freeman have lately treated me. They very directly told me about six weeks ago, that though they heartily respected and loved me, and though, with a fair prospect of providing for a family, they should be very well pleased with me as a son-in-law, yet as circumstances then were, and considering the uncertainty of the affair, they could not think it convenient we should be in the same house together, and so desired that I would shift my quarters for a while. I did not care to force myself upon them, and knew I should be heartily welcome at Mrs. Jennings's, and so removed hither last October. Kitty and I parted on very good terms. I have often visited her since ; and I verily believe this separation will rather serve than prejudice my design with relation to her. I think I have not the least reason to doubt the sincerity of her love ; and as for her parents, their

behaviour is far more obliging than it ever was; and I do verily believe, that before Lady-day they will desire me to return into the family again. In the mean time my settlement at Harborough is very agreeable; I am charmed with the good sense, politeness, and serious unaffected piety, which I observe in Mrs. Jennings and Mrs. Wingate, not only every day, but almost every hour that I spend with them. I expound in the family every morning, and have the pleasure to see that this and all my other attempts to serve and entertain them are very kindly and thankfully received. We have a great deal of good company in the town and neighbourhood, especially Mr. Some and Mr. Arthur. They are both admirable men; my respect for them is daily increasing; and as I talk over with one or the other of them, almost every thing I read, their conversation turns to very good account. I often divert myself with playing with their children, whom indeed I am growing very fond of, not only upon account of their dear and excellent parents, but for many hopeful and amiable dispositions which I continually discover in them. The great inconvenience I here find is my distance from Kibworth, which, considering the cold and wet weather, the short days, and the bad roads, is indeed very disagreeable; but then I often preach at Harborough, and when I do not, I ride over the fields, and seldom return on the Lord's day night, but in the evening preach a lecture and lie at some friend's house, and spend the Monday in visiting the people.

The small-pox prevails in Harborough: neither Mr. Some nor Mr. Arthur have had it. They both have entertained thoughts of being inoculated; but I much question whether either of them will venture upon it. Last Lord's day I received a letter from Mr. Gist to remind me of a bill which he says is four pounds twelve shillings, but which is an extravagant price for a drugget suit. I beg the favour of you to discharge it as soon as possible, and to receive five pounds of Mr. King, in the Poultry, in the beginning of the next year. I hope I may before that time wish you joy of a little one, and earnestly desire to hear how your lady does. My humble service to my friends at St. Albans.

I am, Reverend Sir,

Your most obliged, most affectionate,

and most humble Servant,

PHILIP DODDRIDGE.

TO MR. WRIGHT.

REV. SIR,

November 17, 1725.

I PRESUME so far upon your goodness as to trouble you with a few lines by a friend to let you know, that, through the mercy of God, I am in good health, and always retain a very grateful and respectful sense of the many favours I received from you when I was last in town, as well as of the condescending

and obliging manner in which you have always treated me. I would now presume to remind you of your promise to supply me with some more books to give away among the poor of our congregation, which are many. I have a few of the others remaining, but by far the greater part of them are either given away or lent to circulate in the congregation, according to a method which I think I intimated to you in a former letter. I hope, sir, the distribution will in some measure answer the charitable design of the donor. The people think themselves much obliged to me for them; and I apprehend, according to the best information I can get, that they receive some advantage by reading them. I do not know of any little book which you sent us that has been more serviceable to them than your treatise upon Regeneration. I am very well aware, sir, that you are very indifferent to applause; and if you were not, it were very presumptuous for me and my poor farmers and labourers at Kibworth to take upon us to commend Mr. Wright and his performances; yet I think I ought not to conceal it from you, that I have heard many of our people, of different ages, characters, and circumstances, speak of that book of yours with a very affectionate satisfaction. You are preaching to several families in my congregation every Lord's day night, and I bless God, that he gives me some reason to hope that you, sir, from whom I have received many important favours, and in whose usefulness and happiness I therefore think myself very nearly concerned, are

here, and no doubt in many other places, doing good to numbers of people whom you never saw, and who will not have an opportunity of thanking you till they meet you in heaven! And besides this, I own I am pleased, and perhaps not without some mixture of vanity, that the taste of the people I statedly preach to is so agreeable to yours, and that of many other persons, who in rank, learning, and politeness are of a superior order, and that they have the good sense to relish a treatise which had nothing to recommend it but what is so valuable. You easily perceive, sir, that I am begging another dozen of this book, if you can conveniently spare them. The choice of the rest I refer to you, only desiring that with regard to the circulation I intend, you would send as great a variety as you can. I am just going to write to Mr. Chandler, and will direct him to call upon you some Friday in the afternoon, to receive your answer to this part of the letter.

I hope, sir, that when you can spare time from more important business, you will favour me with a line or two directed to me at Kibworth as before; in which you will let me know when the legacy is to be paid, which gave you so much trouble when I was last in town; what application I and the neighbouring ministers must make to receive it, and what form of acquittance must be sent; and likewise, if you please, whether there is yet any payment of the East India legacy, in which you, sir, were so good as to secure me a share. I have no important news to send you, but that the small-pox prevails pretty much in Harborough, where I now am. Neither

Mr. Some nor his assistant, Mr. Arthur, have had them. They are very apprehensive of their danger, and have entertained many thoughts of inoculation. Mr. Some has drawn up a treatise on the subject, in which he has considered the arguments on both sides with a great deal of perspicuity and moderation*. I believe he intends to publish it to the world; and think it probable that Mr. Arthur, who is now in far greater danger than himself, will venture upon the experiment recommended in a few days. I know that upon this notice we are secure of your prayers for the continuance of the lives of two such amiable and useful persons. I desire that I likewise may have a share in your remembrance before the throne of grace, and am,

Reverend Sir,

Your most obliged and most humble Servant,

PHILIP DODDRIDGE.

TO MR. WOOD †.

DEAR SIR,

Harborough, Nov. 17, 1725.

I ACTED the part of a very faithful messenger, and indeed I believe even beyond expectation, for I delivered your letter according to your command, even

* Many weak but pious people then entertained the idea, that it was impious to bring a disease upon themselves artificially.

† See a notice of this gentleman, pages 19, and 20, of the first volume.

before I threw myself at the feet of my mistress. Your friends were heartily glad to hear from you ; but I apprehend that some of them are scandalized at your going constantly to meeting. Since I saw you I have been in a great deal of anxiety about poor Kitty, but at length we have parted ; and, that nothing may prevent our meeting, I have removed to a distance of six miles, that I may be *nearer* to her than when we lived in the same house ! I am come to live at Harborough, where I am surrounded with many valuable friends and agreeable entertainments ; where, in short, I am the envy of almost all my acquaintance. Yet even here, as agreeable as my situation is, I am not perfectly happy ; for alas ! at this very moment I languish in absence ; and by a gentle force, which I know not how to resist, am carried away in impatient desire after the enjoyment of a distant good. You will naturally interpret this as an amorous sentiment inspired by the charms of my mistress, in the contemplation of whose beauty you take it for granted I am now regaling my imagination. But how fallible is mortal man ! and how liable are even school-masters themselves to be mistaken ! It is now almost twelve o'clock at night, and the absence in which I languish is an absence from my bed ; and that distant good which I am so desirous of obtaining is a refreshing nap, which I almost anticipate even while I mention it.

I remember upon a recollection, which in this state of indolence is very laborious, that I once had a mistress at Burton, and a friend at St. Albans,

whom I have thought of with a great deal of pleasure; but in these drowsy moments the transports of love and friendship are no more. If I have not entirely lost my reasoning faculties, they do not remain in any capacity to philosophise, and I can only affirm, that the summum bonum hominum, the supreme happiness of which human nature is capable, is a soft, warm, quiet bed. But why should I keep myself awake to describe my inclination to sleep?

Good night, dear sir. I am at present neither your friend nor servant—but I hope to rest—and remain. How do you spell

PHILIP DODDRIDGE?

TO MR. MASSEY.

DEAR SIR,

Harborough, Nov. 17, 1725.

I HAVE not yet received a line from you or my good friend your son in answer to my last of October the 4th. However, I heard by Mr. Gay that you received it, and return you thanks in Mrs. Jennings' name for the trouble you gave yourself in that affair. As you are never weary of doing kind offices, so I am never weary of receiving them either for myself or friends. And I am now coming to you again in the quality of a petitioner. If I have any acquaintance in the county whom I love and value that need the assistance of a friend in town, who is a man of distin-

guished humanity and benevolence, as well as of a good capacity for business, I naturally direct him to Mr. Anthony Massey. All the excuse I can make for this is, that if I had not a great esteem and affection for you, I should never give you this trouble. But now I do not need any excuse at all, for I have sent you one of your old friends, whom I am sure you will be ready to serve for his own sake as well as for mine. Mr. Perkins is as capable of telling you his own business as most men I ever knew. All the part that I can imagine myself to have in the affair is only to let you know that his son whom he would settle in London, is one of my particular favourites. I have known him several years, and lived in the same house with him several months. I always found him very sober and diligent, of as quick and obliging a temper as one could desire, and of a readiness to apprehend, and dexterity to dispatch any kind of business, far beyond what I have ordinarily known in persons of his age and circumstances. I therefore concur with his other friends in requesting that, if you recommend him to any situation, it may be in a religious family, and to a person who will treat him kindly.

My service waits on that gentleman in your family who was once my obliging correspondent; and your pretty daughter, of whom I desire you to take special care, because I apprehend she is growing into a capacity of doing a great deal of mischief! Mrs. Jennings gives her service to you, and will be glad to see you at her house; where, if you come

before Christmas, you will probably find among other company, which I believe will be very agreeable,

Dear Sir,

Your most faithful, affectionate, and

obedient Servant and Chaplain,

PHILIP DODDRIDGE.

P. S. I hope you will be sensible of the honour I do you when I write myself your chaplain: for I dreamed last night that I was Archbishop of Canterbury! When I really am so, the best entertainment that Lambeth can afford shall be at your service.

TO MR. MATTHEW CLARK.

REV. SIR,

Nov. 17, 1725.

It is very agreeable to me to embrace every opportunity of paying my respects to you: and I the more gladly lay hold on this as I had not an opportunity of seeing you when I was last in London. I had promised myself abundant satisfaction in your company, and, to my great mortification, you dined at Mr. Massey's, and preached in the neighbourhood on a day when I was unavoidably engaged to be at Hampstead. It would be doubly unhappy if what I lament as my misfortune should be imputed to me

as my fault. But indeed, sir, I know the candour of your temper so well, and am so conscious of my sincere respect and affection for you, that I cannot persuade myself to imagine you would put such a construction upon it.

If the weather and ways be good, and you can conveniently make a journey to Harborough next summer, and God is pleased to continue your life and health, it will be very agreeable to us all. And I believe none will rejoice in it more than I, who am, with the sincerest gratitude and respect,

Reverend Sir,

Your most obliged and most obedient Servant,

P. DODDRIDGE.

P. S. Our Glen and Lankton lectures are continued, as we hope the exhibitions for them will be. My humble service waits on Mr. Jolly. Mr. Watts* will be glad to hear that Mrs. Jennings is well. He hardly remembers that he ever saw me, otherwise I should be very glad to send my respects to him; for I have received so much entertainment and advantage from his writings, that I cannot but have an affection for his person, and should think myself happy if Providence should ever give me an opportunity of cultivating an acquaintance with him.

* Afterwards Dr. Watts.

TO LADY RUSSEL.

HONOURED MADAM,

Dec. 1, 1725.

WHEN I had the honour of seeing your ladyship last, I did not recollect what Mr. Some had hinted to me some months ago, that it was probably upon Sir Harry Houghton's recommendation that Mr. Bradbury inserted my name in the list of Mr. B.'s legacies. I therefore chose rather to trouble you with a line upon the occasion, than to lie under any suspicion of the ingratitude of neglecting the favour. If your ladyship should ever happen to mention my name to him, you will therefore please to let him know that I have a due sense of that instance of his kindness.

I have from my very infancy received so many favours from Lady Russel, that I know not how to make any suitable acknowledgment for them. I hope she will at least believe that she may always command those inconsiderable services which may at any time lie in my power; and which I hope her condescension and goodness will accept, as proceeding from a mind under the impressions of undissembled gratitude.

I would by no means neglect the only return I can at present offer, but heartily recommend both you and your family to the continued care and favour of Providence, and to those peculiar influences of divine grace, which will give the noblest relish to the temporal enjoyments with which you are so

plentifully surrounded, and prepare you for the richer entertainments of God's immediate presence, and for those distinguished glories which await such as have surmounted the dangerous temptations of riches and grandeur, and faithfully devoted themselves and their all to that gracious and almighty Being from whom their enjoyments are communicated, and who is abundantly able to reward them, while their fellow-creatures can only love and admire them. I am, Madam,

Your Ladyship's
most obliged and most humble Servant,

PHILIP DODDRIDGE.

TO MR. HUGHES.

MY DEAR FRIEND,

Harborough, Jan. 27, 1726.

WHEN I have read one of your letters I think nothing can be more engaging and entertaining, till the next I receive convinces me of my mistake by being still more agreeable than the former. I am exceedingly obliged to you for your last, and am very glad of this opportunity of thanking you for it, and for the kindness and friendship you express in it. You may assure yourself, sir, that time and absence occasion no decay in my esteem and affection to you. On the contrary, they rather increase it, as I persuade myself they daily add beauties and improvement to a cha-

racter which was long ago exceedingly dear and valuable to me. I should have been heartily glad if the providence of God had given us an opportunity of conversing more frequently with one another: I have a great deal of reason to think it would have been very improving to me, and no way disagreeable to you. But as our common Master and Father has ordered it otherwise, it is a great satisfaction to me to think that we are both in very agreeable circumstances; both engaged in a course of study and labour the most delightful, the most honourable, and the most important; both free from those incumbrances and perplexities to which other callings and relations might have exposed us; and both using this fleeting life in a cheerful preparation for those mansions of glory, where we hope for ever to converse with each other on far more advantageous terms than we could do if you were at Harborough or I at Childwick. My retirement here is, as you will easily imagine, very delightful to me. I have a great deal of time for study, and have daily opportunities of conversing with persons of good sense, politeness, and unaffected piety both at home and abroad. You inquire into my present course of study. I have not time to give you a full account of it. Most of my time is taken up with the Scriptures, and in reading, composing, and transcribing sermons. I spend some time every day in the classics, which I read with inexpressible pleasure. I am just on the point of finishing Homer's Iliad, with Pope's Translation; which I am sure I need not recommend to

you. A few days ago I read a new translation of Virgil's first Georgic, with which I am exceedingly taken. It is by far the most literal translation I ever saw. But as it never fails in giving the exact sense of the original, so, which is very strange, it sometimes equals Dryden's both in elegance of language and majesty of verse. To say it exceeds it in the fidelity and the resemblance it bears to the air and manner of Virgil would be saying nothing: for it is well known that in both these important respects Dryden has offended beyond excuse. The main fault is, that in some instances the English construction is so transposed as to render the sense perplexed; which is an imitation of the original; which, in my judgment, our language does not warrant.

I am now studying the business of Conformity; and for that purpose am reading Calamy, and Hoadley, as indeed I think it necessary to examine into the affair again, before I determine upon being ordained among the dissenters, which will probably fix me among them for life. On the whole I must say, that as nothing has had a greater tendency to confirm my belief of Christianity, than the most celebrated writings of Jews and Deists, and my adherence to the protestant cause, than the apologies of many of the Roman communion, so the study of the best defences of the church of England, which I have yet seen, has added a great deal of weight to my former persuasion, not only of the lawfulness, but expediency of a separation from it. Yet when I see how many plausible arguments may be advanced on

the contrary side, I am the less inclined to censure those who yield to their apparent force. I have but little opportunity of reading French, but hope some time or another to procure some of those books you were pleased to recommend.

My affair with Kitty remains in great uncertainty. When it is determined one way or another, you shall be informed. I know not when I shall go to Hinckley, the way thither being now hardly passable. You may depend upon it, that whenever I go it will be with a double pleasure, if it be with a prospect of doing you any service. In the mean time, remember that celebrated passage of Terence :

In amore hæc omnia insunt vitia : injuriæ,
Suspiciones, inimiciæ, induciæ,
Bellum, pax rursum.

Women are the same now that they were seventeen hundred years ago, and love the same foolish, disquieting thing, as when he would not so much as give it a place in his catalogue of specious vanities. Thus speaks the man who had once so much unreasonable gallantry as, in a sermon, to call Eve “the fairest flower of paradise, and the brightest ornament of untainted nature.” Would you know what has made me so wise and so rude? Let me whisper it softly in your ear;—that this foolish, contemptible thing has lately kept me awake two or three nights together. You mention Mrs. Jennings in your letter : she is well, and gives her service to you. To say she has relinquished all angry resentment upon a certain head, which you may perhaps recollect, would be

saying a great deal too little: I know she heartily loves you; and she went so far as to say a few days ago, that she had hardly a friend in the world whom she should receive at her house with greater pleasure.

If you will not complain of the length of this letter, I am sure I have no reason to make any apology for its shortness. Be sure you avoid your own brevity, and remember

Your sincere affectionate Friend and Servant,

P. DODDRIDGE.

P. S. Service to all friends with you. You may read to Mr. Clark what I have written about the new translation of Virgil's Georgic, and save me the trouble of transcribing; but be sure not to tell him that I said one word to the discouragement of love; for I know he conquers me with his own experience, and perhaps with a quotation or two from Proverbs. I need not tell you that I shall long for an answer.

TO MR WOOD.

DEAR SIR,

January 27, 1726.

A LETTER from Mr. Clark tells me you are married; and I hope this letter will come time enough to find you in the triumphant joy of a bridegroom. I think it is an idle ceremony to wish you all imaginable happiness; I rather congratulate you upon having

found it in the possession of a lady of so much religion and good sense, of so engaging a temper, and so agreeable a person. And yet after all, I do not know but I ought to put on a very angry air, and tell you how much I resent the injury you have done to our *maiden* world by engrossing such a dear creature to yourself. I will assure you, sir, I do not reckon myself altogether unconcerned in this affair, though you were pleased humorously to say, that I was but half a bachelor! Kitty and I had some pretty high words a few days ago, and for ought I know the next time you hear from me you may find that she has sent me a willow garland. And if such an accident should happen, I know not how I could apply myself to a more charming and a more favourite lady than Mrs. Mary Downes—and now you have most impertinently made her Mrs. Wood! I have not time to enlarge upon my grievances, nor could you spare so many moments from the conversation of the dear creature, as to read a long memorial; and therefore, sir, I must conclude with assuring you, that though when you were my master you called me your friend, and have ever since treated me with as much condescension and familiarity as if I were your equal; though you first led me into that acquaintance with the learned languages, which daily furnishes me with delightful employment in the study of the most celebrated writers of antiquity; though it was your daily care, if it had been possible, for many months together to form me by the most judicious

precepts and most instructive example to solidity of thought, elegance of language, and gracefulness of elocution; in one word, though I have reason to remember you with the most grateful acknowledgments every hour I study, and every sermon I preach, yet after all, if you do not very quickly send me an apology, and tell me that I shall have the liberty of conversing as freely with the dear girl now she is your wife, as I had while she was my young mistress, I shall no longer remain, with undiminished respect,

Your most affectionate and obedient Servant,

PHILIP DODDRIDGE.

P. S. Pray give my service to your father and mother, and to sister Sally, but especially to the Bride. I would have written her a letter of good advice, if I did not know that her good sense and your own render it altogether unnecessary.

I am just upon the point of ending Homer. I know how much you admire him. But I desire you would not let him teach you how to manage your wife; nor let your lady know how much scolding was in fashion among all the polite goddesses in the court of heaven. For who knows but by an unexpected prodigy it might descend to this lower region!

and obliging manner in which you have always treated me. I would now presume to remind you of your promise to supply me with some more books to give away among the poor of our congregation, which are many. I have a few of the others remaining, but by far the greater part of them are either given away or lent to circulate in the congregation, according to a method which I think I intimated to you in a former letter. I hope, sir, the distribution will in some measure answer the charitable design of the donor. The people think themselves much obliged to me for them; and I apprehend, according to the best information I can get, that they receive some advantage by reading them. I do not know of any little book which you sent us that has been more serviceable to them than your treatise upon Regeneration. I am very well aware, sir, that you are very indifferent to applause; and if you were not, it were very presumptuous for me and my poor farmers and labourers at Kibworth to take upon us to commend Mr. Wright and his performances; yet I think I ought not to conceal it from you, that I have heard many of our people, of different ages, characters, and circumstances, speak of that book of yours with a very affectionate satisfaction. You are preaching to several families in my congregation every Lord's day night, and I bless God, that he gives me some reason to hope that you, sir, from whom I have received many important favours, and in whose usefulness and happiness I therefore think myself very nearly concerned, are

here, and no doubt in many other places, doing good to numbers of people whom you never saw, and who will not have an opportunity of thanking you till they meet you in heaven! And besides this, I own I am pleased, and perhaps not without some mixture of vanity, that the taste of the people I statedly preach to is so agreeable to yours, and that of many other persons, who in rank, learning, and politeness are of a superior order, and that they have the good sense to relish a treatise which had nothing to recommend it but what is so valuable. You easily perceive, sir, that I am begging another dozen of this book, if you can conveniently spare them. The choice of the rest I refer to you, only desiring that with regard to the circulation I intend, you would send as great a variety as you can. I am just going to write to Mr. Chandler, and will direct him to call upon you some Friday in the afternoon, to receive your answer to this part of the letter.

I hope, sir, that when you can spare time from more important business, you will favour me with a line or two directed to me at Kibworth as before; in which you will let me know when the legacy is to be paid, which gave you so much trouble when I was last in town; what application I and the neighbouring ministers must make to receive it, and what form of acquittance must be sent; and likewise, if you please, whether there is yet any payment of the East India legacy, in which you, sir, were so good as to secure me a share. I have no important news to send you, but that the small-pox prevails pretty much in Harborough, where I now am. Neither

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me to judge of it as I ought; and upon the whole, madam, I am fully convinced of what will perhaps surprise you, that notwithstanding all the plausible things which you have advanced to justify yourself and to condemn me, my behaviour has been always fair and consistent, and that I have been much injured in the affair; though as I am sensible this injury has been built upon your involuntary mistakes, so that I can easily pardon, and heartily esteem the excellent lady from whom it was received.

I apprehend, madam, that the main question in debate between us, is whether I have given you any reason to believe that I did not love you, or that I preferred any other person at the time when you entertained those suspicions of me, and proceeded to such dreadful extremities, upon the supposition that they had a rational foundation. If I did, I very readily acknowledge that your late conduct towards me has not only been strictly just, but far more indulgent than I could reasonably have expected. But if the reverse has been the fact, then you yourself must allow, that I had reason to apprehend that a temper inclinable to such groundless suspicions would be the occasion of much future uneasiness, and will rather applaud the strength of my resolution, than accuse the weakness of my love, in accepting the dismissal which you had so often been offering to me. To prove that I did heartily love you, I need only appeal to those professions which I made of it to yourself and to all that I conversed with. For the sincerity of these professions.

in a case of such great importance, I need not scruple to appeal to that God, who is the searcher of hearts, and before whom I could not appear with any confidence or hope, if I had been so base as to dissemble with you. I know you are already replying in your own mind, that you are persuaded I loved you once; but that it was the decay of that love which gave occasion to your suspicion. But in answer to this I would entreat you to recollect that I repeated these assurances almost a hundred times after this suspicion appeared, even to the very day when you resolved upon our parting; and all the answer these professions could procure was this, "You wished you could believe them to be true." Indeed, madam, this was language to which I had not been accustomed! It was too plain a proof that you could put but little confidence in my sincerity; and I cannot but wonder that I could so long entertain any hope of being happy with a woman who had entertained such an unworthy opinion of me, as to believe I could prevaricate in an affair of such a nature.

As a further proof of the sincerity of my love; I may argue from my having urged you so frequently to continue to admit my addresses, when you seemed absolutely resolved to dismiss me. Were I, as you misrepresent it, desirous of an occasion of breaking with you, why did I not take those occasions when you very expressly offered me that alternative, and indeed, almost every time I came to wait upon you? You tell me it was a sense of honour that engaged

me to repeat the offer. But I entreat you, madam, to consider what appearance of dishonour can there be in quitting a lady who gives her lover a free dismissal, and that for the most substantial reason in the world, that after an intimate acquaintance of above two years, she apprehends that their tempers are very disagreeable to each other. Besides, madam, you yourself told me again and again, that you thought after such a declaration from you, I might very honourably make my retreat; and I always professed myself of the same opinion, and yet continued to follow you for several months together. Now such an indefatigable pursuit of a woman whom one did not love, when one could propose no extraordinary worldly advantage by obtaining her, must really argue such a mixture of the knave and the fool as I have not often observed in the same person !

In answer to these important evidences of my love, you, madam, endeavour to justify your suspicion by appealing to the papers which fell into your hands, and insist upon my late indifference, and my readiness to take a dismissal from you, rather than to give up that trifle, as you are pleased to call it, which we are contending about.

As for the papers, madam, I am far from accusing you of any failure of generosity in consulting them. I believe it is what almost any other woman in the world would have done, if she had been in your circumstances. I will very frankly confess, that what you met with in them might very reasonably give you some uneasiness; but really, madam, I cannot

apprehend that they could ever justify such a degree of suspicion as you have entertained. There are several very remarkable passages, which plainly prove I was once very fond of an excellent friend, whom I now love with as much sincerity and respect, though not with such wild and unmanly transports, and in whose daily conversation I discover the most beautiful evidences of good sense, good nature, and religion. But then, madam, you will please to recollect, that this childish fondness for her was some considerable time before I began to make my addresses to you ; and I was so little apprehensive that its knowledge would give you any offence that I very freely confessed it. I knew not one word of your seeing my journal, and yet often diverted myself with talking of it ; and when you have expressed some uneasy apprehensions upon this head, I have always declared, that my friendship to her never interfered with those distinguishing regards which I owed to you ; and I now as seriously repeat the declaration, as I could do it with my dying breath.

As for what you mention with relation to the young lady at Coventry, I am sure you must refer to a passage of the 3d of July ; for that is the only time that I have been there since I began my addresses to you—I have written thus : “This day I breakfasted at Mr. R.’s with three pretty ladies, whom, perhaps, I was ready to admire a little too much, especially Miss Rachael.” I confess this

looks a little odd in the journal of a lover !—but you must consider, madam, that you had treated me very ill the night before I set out for that journey, and plainly intimated that you were resolved to dismiss me ; so that when I came thither, and saw three very agreeable ladies in the family where I was to have boarded, and saw that freedom and openness of temper which was entirely agreeable to my own, I confess I could not forbear wishing that if I was forced to part with you, and the other circumstances of the Coventry invitation had been such as that I might have persuaded myself to accept it,—I confess I was ready to imagine, that the charming Miss Rachael (who I suppose is by this time married to the minister who is settled among them) might have done as much as any other person I knew towards making some compensation for the loss of the charming Miss Kitty !—This was but a random thought, and you see I checked myself for it ; not as imagining it was any infidelity to you, but because it was a judgment formed upon too short an acquaintance. And now, madam, do not you yourself wonder, how you could infer from such a passage that I loved her better than I did you ; and yet this you must infer,—if you would make it a vindication of the suspicion you have entertained, and of the manner in which you have treated me thereupon.

You further argue from my behaviour to you, since I came to Harborough ; in which you say you have plainly discerned the unquestionable marks of

a declining passion. Here likewise I will frankly confess, that I have been guilty of some little negligence, which business, conversation, and many trifling accidents, which I cannot now particularly describe, may very fairly account for, and for which I have frequently asked your pardon. However, I do solemnly profess, that I have loved you since I came to Harborough as heartily, though not as extravagantly, as I ever did in my life. I have been therefore resolved to prosecute my affair with you as far as I prudently could; and though I was not for returning to Burton, till I thought there was some considerable probability that it was upon a pretty good bottom; yet I assure you I have often longed for that time, in the midst of all the good sense, the religion, and the friendship, with which I have been entertained here; but here was the killing stroke: you indulged a great many unaccountable fancies, which had really no solid foundation, and so tormented yourself in my absence; and then when I came to see you, and brought with me a heart full of tenderness and love, you received me on almost every occasion with indifference or indignation. This is what I often told you I was not prepared to bear, and sufficiently intimated my apprehension that it would prove fatal to my love; and I must be so honest as to confess, that it has in fact given it a shock which I fear I shall never be able perfectly to recover; and has done much more to impair my affection to you, and my expectation of happiness with

you, within a few weeks, than I could have believed possible. You, madam, have been wearying me every time you saw me with repeated declarations, that you were fully convinced our tempers could never suit ; that you could never make yourself easy in the thoughts of spending your life with me ; that you could not credit any of the professions which I made of my love ; and that you had reconciled yourself to the thoughts of parting. You know, madam, it was a long time before you could bring me to be of this mind ; but when I came to consider of the affair at a distance from the blaze of those charms which have often dazzled my reason, and melted down my resolution, I was convinced of the justice of what you had said. When I reflected upon your former resentments, and compared them with my own temper, I very plainly saw that in the course of my life, I should almost daily repeat many of those things which had given you so much disquietude. I therefore resolved not to affect any air of excessive fondness, but to leave the affair to your determination, and to acquiesce in that, whatsoever it might be.

When I was in this temper, you, madam, to my unspeakable surprise, put the affair upon a new footing ; you told me you could not be easy if I kept up my familiarity at Harborough, and persisted in my resolution of a journey to Bedford, and other appointments of that nature. I then thought, and I am still of the same opinion, that this was going entirely

out of your way, and prescribing to me in particulars which ought to be left to my own discretion to determine ; and I fancied, if I could think it prudent to put my love to such kind of tests, I must either leave you in continual suspicion of it, which would have made me miserable as a husband, or have engaged myself to a fond kind of severity, to which I could never long have submitted. I recollected what trifles your jealousy had sometimes engaged you to resent ; what unaccountable constructions you had sometimes put upon the most innocent of my words and actions ; and therefore, upon the whole, I thought it prudent and rational rather to take a dismissal upon these terms than to yield to demands of such a kind ; and herein I had the concurrence of some few among the wisest and best of my friends, to whom I made a faithful representation of the case. I determined upon this course, not because I did not love you well enough to make you a very good husband, but because I did not think I owed any woman in the world so much deference, as you seemed to expect ; indeed you have expressly declared such singular notions of a husband as I am sure I could never have complied with. I am all this while well assured of the excellency of your character in general, and was never more charmed with your behaviour in my life than I was in some of my last visits ; but when I was fully persuaded in my own mind that we should be unhappy together, and you declared you could not comply with my terms, which I still think to be entirely reasonable, my love and friendship to

you served only to confirm me in my resolution of desisting, that I might not injure so excellent a creature.

You charged me with having parted with indifference ; but there I am sure, madam, you do me a great deal of wrong. I confess I strove to dismiss a thousand fond sentiments which arose in my heart, because I knew that to have given vent to them would only have made the necessary separation much more painful to us both. Since that time I have endeavoured to divert myself with business and conversation as much as I could ; and, upon the whole, have been carried through this terrible trial better than I expected ; but yet I must assure you, that I never knew so many uneasy hours in any month of my life, when I have been in perfect health, as I have known upon your account, since the beginning of this.

You express a very obliging concern that you may still retain a place in my esteem and friendship : dear madam, how is it possible that you should ever question it ? I profess I have more esteem and love for you than I can possibly express. Your person is to me highly agreeable ; but the nobler beauties of your mind, your piety, and your good sense, the gaiety of your humour, and the tenderness of your temper, your prudence and your generosity, with a great variety of other admirable qualities, will always engage me to regard you as one of the most amiable and excellent of your sex ; as an embellishment to human nature, and an ornament to the Christian pro-

fession ; and as for your treatment of me in this particular affair, though I cannot but think it very unreasonable, and in a person of your sense and temper, highly unaccountable, yet I confess there is so much to be said in your excuse, as may make it consistent with the brighter parts of your character.

Upon the whole, madam, let me entreat you once more to look into your heart, and see whether you can comply with those terms which I have all along insisted upon, and I think with the utmost reason. I only desire you to allow me the liberty of choosing my own company, and loving my friends as well as I think convenient, while my love to them never intrenches upon my peculiar regard to you, as I am sure it has never yet done. If you can banish all those jealousies which you have harboured in your mind for so many months together, and thus make yourself easy in my conduct, such as in the general it has hitherto been, I shall congratulate the happy alteration in your sentiments, and will make it my care to treat you so as to give you no just reason of complaint, but all the rational proofs of a sincere and regular affection. If however you still retain your former sentiments, as for ought I perceive even by this last letter you do, and think it necessary still to insist upon the terms which you there propose, and which we parted about, I think it would be a very high degree of inhumanity in me to prosecute the affair any longer ; as it may be a hinderance to some much more advantageous settlement, which so much beauty, good sense, and virtue, with the prospect of a handsome

fortune may reasonably entitle you to expect. I beg the favour of a line or two more containing your last resolution upon this head ; and in the mean time remain, with the sincerest gratitude and affection,

Dear Madam,

Your very great Admirer, and most

obliged and most sincere humble Servant,

PHILIP DODDRIDGE.

P.S. I would only remind you further, that the reason for my informing Mr. Clark of the dispatch of our affair so quickly after we had made an end of it, was, that an opportunity of sending by a friend immediately offered itself ; and I am sure, I spoke of it in such a manner as that he would easily perceive I parted with a great deal of sorrow, though I thought it necessary to consent to such a separation.

March 31.—Since I wrote this letter, I have heard with a great deal of surprise, that you give yourself the liberty of exclaiming openly against me, as if I had left you basely. You tell your friends I would not have you, and that you will never trust any man more for my sake ! Nay, among several others, you have chosen one person for your confidant, who I am certain will take a great deal of care to advertise it to the whole circle of her acquaintance. Can you imagine, madam, that the repetition of such outrageous injuries is the way to make me forget those I have already received ; or that you are ever likely

to recover my love by making a sacrifice of your own discretion? I would fain know in your next, how you can reconcile this with common prudence, not to say integrity, or with your earnest desire that I should let the world believe it went off by your wish, as I really apprehend that it did. Did you only insist that our quarrel should be kept a secret, that you might have the pleasure of revealing it yourself? I know nothing in the whole course of our amour that has shocked me more than this, or that has tended so much to sink you in my ideas. If you thought my love was in a consumption, how could you hope to revive it by a stab, or think that I should be the more desirous of being your husband, because you had represented me to the world as a villain? Surely, madam, you could never have carried matters to such extremities, if you had not laid aside all thought of an accommodation.

Upon the whole, madam, I do still very sincerely love you; and I see a very beautiful character under this cloud which your imprudence has thrown about it. If the matter, therefore, should come to extremities, I could never resolve to see you unhappy if it were in my power to prevent it. God forbid I should ever entertain so unworthy a thought. I should hate myself for it. But if, as you have often told me, the change of company and a few weeks of absence may restore us both to our former tranquillity, I really think it is the best event which, in our present circumstances, we can reasonably expect; and though I have already felt, and do still feel the pain that attends a separation from so dear and excellent a

person, yet I think I must bear it to prevent a greater evil; as I would do the loss of a limb, if I thought it necessary for the preservation of my life. I am sure it is a sincere regard to your happiness, as well as my own, which has dictated this sentence, as uncourtly as it may possibly seem. My heart aches while I write thus—but I verily believe that, if you consider it, you will see it is only reasonable—God is a witness of the integrity with which I act in this tender affair.

I most earnestly beg, madam, that you would not charge me, in the manner you have lately done, with having treated you in a base and unworthy manner; for such assertions will lay me under a necessity of telling the story as I apprehend it. And as I am sure, that that will be wholly prejudicial to your reputation in the world, and may be a hinderance to your future comfort, it would grieve me to the heart to be compelled to do so. I tell the world in general we are parted by consent, upon the discovery of some things unsuitable in our tempers; but that I have still a very high esteem for you, and think you one of the most deserving women whom I ever knew. Why will you force me to say any thing more?

Remember, madam, the reputation of a minister is of the highest importance: and that the man who basely deserts a woman that loves him is one of the worst of villains. Let the story be but fairly told, and then I would leave even my enemies to judge, whether I have not behaved myself to you according to the strictest rules of integrity and honour.

TO MRS. CLARK.

Harborough, April 27, 1726.

I RECEIVED the favour of Clio's letter with a great deal of pleasure; and indeed am always very much entertained when I hear from her. I am so fond of the dear creature, that it would be a great satisfaction to me merely to see her hand, even were she to write downright nonsense. On the contrary, there is always so much politeness and complaisance, so much friendship and religion in her letters, that I should be charmed with them though they came from a stranger. You must not wonder, madam, that I begin with such an assurance of my continued respect and tenderness for you: for indeed I know not how soon I may need the most solid proofs of your friendship to relieve the uneasiness of my mind, and to support my reputation.

I told you in my last that I had lost my mistress. But what would you say if I should now add, that she upbraids me as one of the basest and most inhuman of men, and insinuates her complaints not only through our own congregation, but the whole neighbourhood. I have not time now to tell you my story at large. This only I must tell you in general, that I have the testimony of my own conscience in the sight of God, that I have acted with the utmost integrity, nay, with the tenderest affection towards her, and that my case is so plain, that I have never yet met with a single person who does not acquit

me upon hearing it: my only grief is, that she exposes herself—for, I bless God, my character is too well established among those who are intimately acquainted with me to be easily overthrown by her passionate accusations. My crime in short is this: When I had borne with the most unreasonable jealousy, and the most tumultuous passion for several months together; when she had been declaring to me about five hundred times that she was confident she should be one of the most unhappy creatures upon earth with a man of my temper, and had been earnestly entreating, as the greatest evidence of my friendship to her, that I would trouble her with no more addresses of courtship, I did at last comply with her importunity, and consented to quit the pursuit. This was not till she had taken upon herself to prescribe what company I should keep; and had expressly forbidden me, upon pain of her highest displeasure, to keep up any further correspondence with some of the dearest of my friends, though she acknowledged I am under very high obligations to them, and that they have very few equals in religion, good sense, and politeness, even in the female world. As I was fully convinced by these demands, in conjunction with the whole course of her previous behaviour, that it was absolutely necessary for us to part; and at the same time felt in my own breast such a lingering fondness as was ready to bear down all the remonstrances of reason, and the advice of the most pious and judicious of my friends, I did not dare to be much in her com-

pany; and, to tell you the plain truth, rather avoided than courted opportunities of meeting her. This she exclaimed against as the blackest villany, and a very sufficient justification of those jealousies which she formerly entertained of my love to her; though I have always declared they were false, and sometimes with circumstances of solemnity, which nothing could have warranted. but the importance of the affair.

Such is the treatment I have met with from one whom I loved; not barely with sincerity, but extravagance; and it wounds me so much the deeper, as she is a woman of so admirable a character, that I have often thought, abating this one unfortunate feature in her mind, a predisposition towards jealousy, I do not know a person in the world who more nearly resembles you. But I beg pardon for this tedious harangue. I intended to have dispatched the business in three or four lines, and my passions have sported themselves through as many pages. I have still more to add, but my time will not allow it; so I must conclude with the usual assurance, which yet methinks is not of absolute necessity, that I am, with the utmost sincerity and respect,

Dear Clio's

Most humble Admirer and obliged Servant,

P. DODDRIDGE.

P.S. My hearty service to Philomela. My best wishes attend her in all her undertakings; and I

congratulate those young ladies that are to be under her care. My brother and sister are removed from Stockwell. He is setting up a school at Hampstead; where I am sure they will be glad to see you. Pray direct to me very quickly at Mrs. Jennings's, in Market Harborough, Leicestershire.

TO MR. CLARK.

REV. SIR,

Harborough, April 27, 1726.

THOUGH I have received no answer to my last of the 6th of March, which I hope came safe to your hands, with the two other letters for Mr. Wood and Mr. Hughes, I would not let this opportunity slip of letting you know that I am pretty well, although the breach between my late mistress and myself be not yet made up, but, on the contrary, is much widened since our parting.

It grieves me to the heart to complain of a person whom I still so heartily value and love. But really I have received most unreasonable treatment from her. She was not contented to break with me upon the most unreasonable and surprising terms, which I mentioned in my last, but proclaims it to all the world that I have left her basely, and so attacks my character in one of its most important branches, and forces me to tell the story in my own vindication. And though I always study to conceal her weakness as much as I can in justice to myself, yet all the

world so clearly see through it, that I can hardly bear the severity with which they are ready to blame her. Her determination fixes me a while longer at Harborough, where I meet with a great deal of kindness and respect from our own family and the neighbourhood. Mr. Some was with us to-day, and desired me to give his service to you, and to tell you that it was no designed neglect, but a necessary business which hindered him from waiting upon you in his return. I have little further news to send you except that Sam. Chandler's book is greatly admired here. We have heard of the compliments he has received upon it, both from the Archbishop and Dean of Canterbury. Mr. Jackson, Dr. Waterland's antagonist, prefers it to any thing he has read in this controversy.

About ten days ago four malefactors were hanged at Leicester, which I mention, because they are the first that have been executed in this county since I came into it, which is now almost seven years. One was a gentlewoman, who died for the murder of a niece of four years old. She was exceedingly fond of it, and by her will had settled all that she had upon it. As it lay asleep in her arms one morning a sudden fancy darted into her mind to cut off its head, which she immediately did; and afterwards fell into the utmost agony, and ran bloody into the street proclaiming what she had done.

I hope Mr. David Some will come to live here this week, which will be a very great pleasure to me. I shall expect very shortly to hear from you; and hope

you will inform me how your lady does. In the mean time you will please to give my humble service to her and all other friends with you. Pray forget not to mention your little one. I heartily pray that its life may be continued, and that it may be a growing comfort and entertainment to you both.

I am, Reverend Sir,

Your most obliged and humble Servant,

P. DODDRIDGE.

TO MISS KITTY:

DEAR MADAM,

Harborough, May 7, 1726.

I HAVE now been reviewing those papers which contain the observations I made upon my own temper and conduct, from the time of Mrs. Jennings's coming to Harborough to my removal from Burton. You have appealed to them as a sufficient vindication of the justice of those suspicions you had entertained with relation to my love. Therefore at the very time I entered upon their perusal I seriously prayed, that, if I had given you any just occasion for uneasiness, or if you had any rational foundation for your complaints against me, God would enable me to discover it, that I might humble myself to Him, and to you, and might make you the most honourable amends. In reading them over I have made the following remarks, each of which I could justify by many

citations, if it were necessary to enlarge so much upon them.

1. That from the time of my journey to Bedford with Mrs. Wingate, which is now above a year and a quarter ago, we have never lived one month, and seldom a fortnight, without quarrelling.

2. That the anger and complaints always began on your side.

3. That whenever you talked of my faults, as you apprehended them to be, it was always with a very passionate air, and a protestation of being resolved to put an end to our affair.

4. That I never escaped a severe lecture after a journey to Harborough, or a design to take any pleasure in the conversation of an agreeable woman, though in the most perfect consistency with that superior affection which I owed to you.

5. That when you have begun a quarrel, I have never felt easy till I had brought about a reconciliation. And that when that reconciliation has been effected, I have rejoiced in it, and blessed God for it, as one of the most considerable mercies of my life.

6. That while I have been in suspense as to the resolution you would come to, I have oftentimes found a relief in appealing to God as a witness of the sincerity of my love and the injustice of your suspicions.

7. That I have often mentioned these suspicions in my prayers, as a just punishment for my excessive

love for you, and that at the very time when you entertained them.

8. That I have read no extravagant commendations of my friends in these papers ; indeed, nothing with which I think a wise or a candid woman could be reasonably disgusted. The warmest expression that occurs is the citation of a remark made by another person. "This evening I was exceedingly entertained with the company of Mrs. Jennings, and I indeed think, that as my good friend William Mitchel then told me, 'she is fitter for heaven than earth,' " that is, in other words, I think her to be one of the most eminent Christians I ever knew. How heinous an offence ! At many other times I have spoken of her and other persons with gratitude for their affection to me, and with great respect for their religion, good sense, and politeness. But, dear madam, what then ?

9. I have further to observe, that in a few weeks before I went away from Burton, when, as I apprehend, your jealousy was at the highest, there are as many expressions of my love and tenderness to you, as in any other part of the papers whatsoever.

Thus far, madam, I suppose you have read. And I solemnly profess, I think they are so far from justifying your suspicions, that their evidence might have been deemed abundantly sufficient to remove almost any doubt that you could have entertained. I have looked over some other memorandums that I have written since my coming hither ; and here I find that I often express my tender thoughts of you,

and my desire of conversing with you, amidst all the agreeable entertainment which I find in my other friends. Here I express my concern for the severity with which you have received me; for those trifling and unreasonable suspicions with which you were continually tormenting me; and to tell you the plain truth, I find, that in about a quarter of a year, I began to feel great apprehensions as to the result of such unkindness; when after having consulted some very judicious friends, and sought direction from God, I came to a determination not to give you any just cause of offence; but that if you renewed the uneasiness without any just provocation, and gave me another dismissal, that I would put on the man, trouble and give you no further. Then comes in that surprising demand of yours on the 5th of March, about which you know we parted. At our separation I there expressed a great deal of concern, which for the reasons mentioned above I did not care to discover to you; but which might be sufficient to convince you that you have a very large share in my affections.

I assure you, madam, that you have so, to this very moment; and my last visit to you awakened so many tender sentiments as fully convinced me that I had not conquered my heart so entirely as I before imagined. I have had but few easy hours or happy moments since I saw you; and I know not when my tranquillity or alacrity of mind will return. Instead of writing this cool letter, I could now come and throw myself into your arms with inexpressible trans-

port, and repeat all the tender rapturous things which I ever said in my most elevated moments. But alas, madam, reason is stubborn and uncomplaisant; and it tells me even now, in a voice loud enough to be heard, that unless there be a great alteration in your sentiments and temper we should be but a very miserable couple. Could I have felt persuaded that I had formerly given you any just cause of complaint, we should probably have been much happier for the time to come; as I would then have engaged to avoid whatever I knew to be really faulty. Or on the other hand, could I persuade you, that all your apprehensions and anxieties have been groundless, and could I be secure that they would not return, you would soon perceive that I am not so changeable in my esteem and affection to you, as you have been ready to imagine. But when I remember how violently you were transported, at my saying, what God knows I verily believed, and what I think these very papers abundantly prove, that you had given *yourself* all this uneasiness, and that I had never laid any just foundation for it, I hardly dare flatter myself with the hope of such a change.

May that God, to whom I hope we have both devoted ourselves, but whom I fear we have offended, by an excessive concern about this tender affair, so convince us of any former mistakes on either side, as that there may be a rational foundation to hope for harmony and comfort in our again meeting together; or so unite our hearts to himself, that we may be easy and cheerful in our separation. If you go to Not-

tingham, let me entreat you to carry no complaints along with you ; not only for my sake, but for your own. I should be glad if you would send me an answer to this letter, and would call for it at Burton as I return from Leicester on Monday ; but I really find, that while we are upon these terms, I cannot bear the thought of seeing you without a great deal of uneasiness.

Mrs. Jennings and Mrs. Wingate give their service to you. They are both of them most sincere and affectionate friends ; and I do verily believe, that if you knew them as well as I do, you would love them at least as well. I most tenderly recommend you to the divine care, protection, and blessing. And am, with sincere respect and affection, whatever your prejudices may represent me,

Dear Madam,
Your most faithful Friend
and obedient humble Servant,

PHILIP DODDRIDGE.

Pray give my service to Mr. and Mrs. Freeman, and let them know that I am very sorry that they think me a man of so little generosity as to break off the affair merely about money ; or of so little honesty as to make so false a representation of the case, as it is plain I have done if that objection lies at the bottom. I never from the beginning of the amour expected more than he proposed to me as we were going to Harborough ; and if he imagined that

I made the attempt only as an experiment to try whether I could make a tender impression, and without any design of marrying you, he must think me a rascal who deserves to be hanged ; and I wonder how he can make himself easy in attending upon my ministry ! I bless God, I have known but little of such kind of usage hitherto, and if such insinuations are repeated, must have recourse to those private papers for my vindication, which contain as clear and ample a defence as I could wish*.

FROM THE REV. SAMUEL CLARK.

DEAR SIR,

St. Albans, May 9, 1726.

I EXPECTED Mr. Some, and had some hopes that he might stay in London longer than he intended upon an overture from Mr. Clark's congregation. I wish that vacancy may be filled up with as worthy a person. There are some thoughts of inviting Mr. Guyse, but I do not hear yet of any direct application to him. See the advantage of a zeal for orthodoxy ! I heartily sympathize with you in your disappointment as to Mrs. Catharine Freeman. I am sensible how much disquietude the affair must have given you, but I am pleased to see that you en-

* The papers alluded to in this letter were destroyed by the Rev. Job Orton for reasons which will hereafter be mentioned. They were of the most private character ; and, whatever the fond prejudice of a lover might excuse, yet Catharine Freeman should not have perused them clandestinely.

deavour to make the best of it. It is indeed sometimes necessary that we should be taught that there is not that bliss in earthly enjoyments which we fondly expected. It seems unaccountable that your mistress should charge you with leaving her when the obstructions have always arisen from herself and her friends ! Will she and they now accept you ?—How unreasonable soever her reflections be, I do not doubt but that you will have the prudence to say as little about the matter as possible, except where it is necessary for your own vindication. The world, generally speaking, do only divert themselves with the breaches between a lover and his mistress, and perhaps at the expense of both.

I have been reading lately with a great deal of pleasure Rapin's History of England, translated by Tindal ; and though I am no friend to the present method of retailing books by piece-meal, which I look upon as an imposition upon the public, I have resolved to have all the volumes of that history as fast as they are printed ; the author, though a foreigner, has given the best account of our English affairs that is extant, and the translator has done his part very well, and added to the value of the performance by his useful notes.

By your account of the murder at Leicester it seems strange that the gentlewoman should be executed, for it appears to have been rather an act of sudden frenzy than a wilful deliberate crime. What a mercy is it to have the composed use of our reason continued to us !

My mistress gives her service to you, and wishes that your mistress had been as constant to you as she was to me, but hopes you will not think any worse of the sex. The little one you inquire after continues very well. My humble service to Mrs. Jennings, and to all other friends with you, as if particularly named. When you come up again I hope you will allot us a little more of your company than on the last time. I heartily wish you the Divine blessing and success in all your undertakings ;

And am, dear Sir,

Your affectionate Friend and Servant,

S. CLARK.

TO MR. CLARK.

DEAR SIR,

Harborough, Sat. June 11, 1726.

I RECEIVED yours of the ninth of May, and read it, as I always do your letters, with a great deal of pleasure. I believe Mr. Some had some intimation given him of an intended invitation to the late Mr. Clark's place ; but he did not at all encourage it, being already fixed in a post of very extensive service, and having as he then declared, rather more business than he knew how to dispatch. He always treats me with as much freedom and kindness as if I were his son, and told me very seriously he was hardly orthodox enough for so precise a people ; though he is master of so much prudence that I believe he would

have had nothing to apprehend from a very strict and severe inquisition. We hear Mr. Jolly is likely to be chosen, at which we heartily rejoice.

Miss Kitty is removed to Nottingham, and has been there several weeks. I was in a great deal of uneasiness a few months ago upon her account; but I bless God my mind is now pretty comfortably settled; and I am thoroughly satisfied of the wisdom and goodness of that Providence which made the painful separation.

I am sorry to say it, and so would only write it to a very particular friend, but so it is, that she is fallen lately into some extravagances of temper, which, if philosophy and grace do not correct, must of necessity make her very ridiculous, and her future husband very unhappy; at least if he be a man of my temper, who would never place the whole of his happiness in any one woman, even though she were the counterpart of Mrs. Clark!

I thank you for your caution against making public complaints, to which my temper does not incline me, and my respect and friendship for her would make particularly uneasy. At first, when she began to charge me in so severe a manner, I told the story plainly to a few of my most valuable friends, and then gave her to understand, that, if she went on to attack my reputation, they would think themselves obliged in honour and friendship to appear for its vindication.

I have not yet seen Rapin's History; but, upon so sure a recommendation, proposed it to our society,

who accordingly have given orders for it. I have of late been studying the most celebrated answers to the Grounds and Reasons of the Christian Religion, and find none which I admire more than Mr. Chandler's, nor is there any which has given our society more entire satisfaction. Mr. Jackson, the heretic, was not contented with giving it a single perusal, but procured one for himself, and the whole society agreed, *nemine contradicente*, that he should furnish us with books. But I am afraid he will not please us so well in the character of a bookseller as he did in another capacity.

I have not time, sir, to give you a particular account of my studies. I meet with many more interruptions here than I did at Burton; but, upon the whole, have much leisure. I generally spend two hours a day in the classics, one in Greek, and the other in Latin. I have lately been reading some of the orations of Demosthenes, which gave me very agreeable entertainment. Virgil's *Æneid* charms me more than it ever did before. I am wonderfully taken with the ease and elegance of Pliny's *Epistles*, and with the description he gives of his own temper and behaviour, which seems to me very amiable and instructive. I have the new translation, which is, generally speaking, very exact in giving the sense, but frequently fails in the air of the original. There are indeed some admirable epistles in the Latin, which one can hardly bear to read in English; for though the thoughts are retained, and the translation is sometimes almost literal, an affectation of humour

and drollery makes many passages mean and nauseous, which in Pliny are exceedingly pleasant, and yet perfectly elegant and genteel. I think this observation may be applied to most of the English translations of the ancient comedies, especially to those from Terence.

Brand's History, which I am now drawing to the close of, opens such a scene of ecclesiastical villany as I have seldom met with, among Protestants at least, or at all events I have never seen it so particularly described. I never met with a celebrated history which had less decoration ; yet such is the importance of its subjects, and such the appearance of impartiality and catholicism pervading it, that I have perused few works with equal pleasure.

I am now reading Cradock's Apostolic History. If I am not much mistaken, I have mentioned his Harmony in a former letter. Upon the whole there are so many remarkable passages in both, that I have met with few books that have been of greater assistance to me in understanding the New Testament. He produces many probable conjectures as to the time when most of the epistles were written, and gives a scheme of the contents of each, which contains a kind of paraphrase upon them. I drew up something of this nature about a year and a half ago, which I compare with his, and find he gives a different account of the connexion of several passages from that which had occurred to my own thoughts. Sometimes I think his more natural, but, at others, it

seems to be strained too far to suit with my direct method of analyzing the general sense.

I suppose, sir, you have met with Mr. Boyse's Sermons. There is an air of good sense and argument running through the whole; and he has a very lively and pathetic manner of expressing himself, which is at the same time so clear and natural, that they will not be the less acceptable to vulgar readers for being elegant and polite. I think I have never met with any sermons that exceed them. But perhaps I am ready to judge too favourably, from an idea that I have formed of a great resemblance existing between them and those that I was used to hear at St. Albans.

My very humble service waits upon your good lady. Pray assure her that there is no one woman in the world that can destroy my esteem for her sex, while she, and so many others whom I have the happiness of being acquainted with, are doing so much to establish and increase it. I am exceedingly obliged, sir, for the favour of your invitation to St. Albans. I am sure I do not want inclination to comply with it; but I am chained down to the care of two congregations, which are, for a while, fallen into my hands, so that I hardly know whether I shall be able to break loose for one Lord's day this summer. However, you may depend upon it, sir, that I will attempt it, if it be possible. When I began to write I intended only to trouble you with a few lines: and it is because I have written to the

end of my paper, and not because my relish for conversing with you is impaired, that I here subscribe myself,

Reverend Sir,

Your most affectionate, most obliged,

and most humble Servant,

P. DODDRIDGE.

TO MR. MASSEY.

Harborough, Sat. June 11, 1726.

PERMIT me, my dear friend, with all the gravity that becomes my cloth and my office, to admonish you of the contagious nature of an ill example, which may, by a secret malignity, seduce others into those practices which they did not only condemn in their own judgment, but had openly exclaimed against and reproved in their friends. You may now see an instance of this folly. You delayed writing to me, for which I sent you a very sober admonition, and am now fallen into the same fault myself; having allowed your letter to lie by me almost a quarter of a year without so much as telling you that it came safe to hand. Stop, I must see how you excuse yourself. I remember you said what was very elegant and complaisant; and I hope it may suit my purpose. You tell me “a disposition to forgive the errors of a friend is an argument of generosity and

nobleness of soul." Please to read on to the end of the first paragraph ; reading the name of Massey for Doddridge, and pun for sermon, and you will have all my thoughts expressed to greater advantage than it could be by any words but your own.

You tell me that an invasion by some enemies of the animal frame was one occasion of your delay ; mine has in part been owing to the invasion of more formidable enemies, those who made their attack on the rational soul, if the soul of a lover may be called rational ; and, I will assure you, they threw it into the most violent agitation. Be pleased then to understand that I have lost my mistress—that admirable creature whose very name inspired you with so many pleasing ideas, and elevated your thoughts to such transports of ecstasy—that charming idol of my heart has deserted me with all the most afflictive circumstances in the world ! And when you hear this, do you not rather wonder that I have recovered the use of my reason so far as to be able to write at all, than that I delayed it a little longer than you expected ?

However, my dear friend, to deal with you very freely, I am got through the trial a great deal better than I expected I should have been able to do. All the former gaiety of my temper is now returned. I am grown proud of that liberty to which I had so long been a stranger, and congratulate my heart upon its return home, with greater pleasure and transport than I know how to express. And yet, perhaps, if I were to examine the matter to the bottom, I should find that the principal reason of my being so charmed

with its return, is the prospect of the pleasure with which I hope to dispose of it a second time, when I can meet with a lady who is likely to use it in a manner more agreeable to the frankness of its natural disposition. The dear creature is not yet discovered ; but I assure you I keep myself in readiness to surrender upon the very first summons. If you have a mistress, of which I have no great doubt, be tender and grateful, but never be a slave ; for the most passionate fondness may be mastered ; and God has given us such a command of our thoughts and our affections as may be sufficient to secure our freedom and happiness, if our own indolence and cowardice do not persuade us that it is beyond our reach. I am informed that good Mr. Massey has been very ill, but I now rejoice in the news of his recovery ; and am, with the sincerest respect,

Dear Sir,

Your very affectionate Friend and Servant,

PHILIP DODDRIDGE.

TO MY SISTER.

DEAR SISTER,

June 11, 1726.

I AM so hot that I am almost melted ! I went to take up my ink-glass and penknife, which had stood for some time in a window where the sun shone upon them, and they were ready to burn my fingers. If

any event of equal importance should occur in your part of the world, I beg that you would not *fail* to transmit an account of it to

Your very affectionate Brother and Servant,

PHILIP DODDRIDGE.

P. S. I do most seriously desire to know how you go on in your new settlement, and whether my brother's school begins to fill. I could wish myself one of his scholars, as I am sensible it might be much for my improvement. What if he should take a walk to Harborough next Christmas, in the great frost? He might preach five times a week as I have done very lately more than once. You must not by any means expect to see me this year. I have two congregations upon my hands, and how I shall escape for any one Lord's day is a difficulty that I cannot resolve. I am very well, and so are all our friends here. My late mistress is gone to Nottingham, and my heart is already in such good repair that, if a more secure tenant could be found, it would be fit to let. Service, &c.

PHILIP DODDRIDGE.

TO MR. WOOD.

June 11, 1726.

AY remember *Philip Doddridge*, or he will do his it to forget you.

TO MRS. WRIGHT.

June 14, 1726.

THE censure which good Mrs. Wright has passed upon me, in her very complaisant and obliging letter to Mrs. Wingate, is of so much importance, that I know not how to rest under it. I heard of it but yesterday morning, and I can delay my vindication no longer.

From whence, my dear madam, do your great candour and charity infer, that my love is too inconstant to be a blessing? My good friends at Bedford, I am sure, are not at all inclined to slander, therefore the information could not come from them: and I think I have too much honesty to say any such thing of myself! Did I intimate any thing of that nature in those hasty lines with which I concluded Mrs. Wingate's letter to you? If I did I heartily beg my own pardon; for really I have most unjustly injured my reputation in a very tender point; and I have reason to beg yours too for having so grossly imposed upon you. I did indeed address myself to you for consolation; and do you infer from thence that I did not need it? I beg, madam, that you would be more just both to yourself and me. Was it not highly proper, when my poor fond heart was in such an amorous flutter, to apply myself to a lady that is mistress of so much reason and philosophy, and knows how to communicate them in so agreeable a way. And it was not at random that I concluded Mrs. Wright to be such a one, for I had heard parts

of several of her letters ; and when I called for your assistance, was there no way of persuading you that I needed it, but by telling you with a tragical exclamation, that my heart was bursting asunder !—Indeed, madam, I will frankly confess, that such a declaration had been too dear a price for the very best counsel that you yourself could have proposed. But do you therefore conclude that my love is inconstant ? And is there no way in the world to save one's reputation without breaking one's heart ? It is a most unhappy case ! When I lost my mistress, I bore it the more decently, in the hope that in some future amour, I might meet with more equitable and generous usage. But alas, with what confidence can I pretend to offer my heart to another charmer when she may so readily and unanswerably conclude that it is inconsistent, because it is alive ! If this be a new way of deciding the question, which is universally received, I am afraid I have lost the whole sex ;—and if such be the case, it would be more likely to break my heart, than to loose any one, of its agreeable members. If such a catastrophe should really happen, I shall at least have this consolation in my dying agonies, that even upon your own severe principles I have proved myself constant to woman—
never I may have been to my late tyrant of awful memory. I am sure I am with great sincerity, and I ever shall continue with great constancy,

Dear Madam,

Your most obedient and most humble Servant,

PHILIP DODDRIDGE.

N. B. If what I have said be not sufficient for my vindication, I hope I may be able to produce a certificate from Mrs. Jennings and Mrs. Wingate, that I have as great a measure of constancy as the celebrated Don Quixote della Mancha.

TO MISS JENNINGS*.

HONOURED MADAM,

Harborough, June 23, 1726.

I AM exceedingly obliged to you for your grave epistle, which I have perused with great admiration! As the advice is certainly of the highest importance, so I can never sufficiently express how much I am charmed with the *delicacy* and *complaisance* you have used in imparting it. How happy is it, that you are so well acquainted with *yourself*, and know those airs which in a lady of your age will be most taking and significant! I have known women who have had something so agreeable both in their person and their behaviour, when in an easy and obliging humour, as to be very much esteemed and beloved by those about them; yet, by presuming a little too far upon their authority, and assuming airs of greater importance than they could support, have undesignedly fallen upon the readiest way in the world to make themselves ridiculous. You once knew a tyrant in the neighbourhood who lost herself by such a seve-

* On what some people would term a very conceited and impertinent letter which she sent me when angry.

rity. It is indeed a surprising thing to me that you should be able so entirely to guard against a weakness to which your shining excellencies lay you under a very powerful temptation. Let me entreat you, madam, to pursue your admonition in some of those many instances which are yet behind, to complete that profound respect and admiration, with which I am, madam, your *ladyship's*

Most obliged, most obedient,
and most humble Servant,

PHILIP DODDRIDGE.

TO MISS JENNINGS*.

MY DEAR,

June 25, 1726.

I AM obliged to you for your letter, and in the main I thank you for it. But I believe you may easily see by my looks that I thought there was a little too much severity in it. For my own part I admire you so much, and love you so dearly, that I cannot bear to hear you find fault with me without some discomposure and uneasiness. However, it is worth our while to bear the trouble of hearing of our faults, as it may be the means of engaging us to correct them.

As for kissing, I frankly acknowledge there is something very impertinent in it occasionally, that is, when it recurs *too* frequently, (though, when you

* In answer to the same letter when I was in a good humour.

called it a mean thing, there was an air of gravity and superiority, which would have looked much more graceful in mamma! But you abundantly atone for it in blushing while you read this. However, I plainly tell you, that you are so pretty, and I am so fond, that I must and will have a kiss now and then; nor is there any way of curing me of the inclination, but by putting on a very demure face when you have no provocation, except you complain of being too much beloved, and then indeed it will be a most friendly remedy. Yet, as fond of that genteel amusement as you may imagine me, I never languish for the kiss of a frowning fair! I conclude this important head, with begging that my dear little girl would soon be as indulgent in her grants, as I am moderate in my demands.

By the by, I have a pepper-corn of advice for you; and that is, that you go to bed sooner than you commonly do. This may have a good influence both on your health and your temper; for I have frequently observed, that about forty minutes after eight the dear little infant begins to grow pettish for want of sleep, and can hardly persuade herself to bestow one smile upon her humble servant, who perhaps for the former part of the day has been her happy favourite,

P. DODDRIDGE.

TO MR. HUGHES.

DEAR SIR,

June 28, 1726, Midnight.

I RECEIVED your last of the 23rd instant the morning after it was written, and own I deserve a little of the severity with which you complain of the shortness of the note you refer to. To affect to fill a page with two lines is indeed a very compendious, but not a very equitable commerce, however, you must remember that I told you I quickly intended to favour you again, and moreover, you see that I have begun to do so, but when I shall end I know not. I fear you are in danger of three pages, and then you will be paid at the rate of more than two hundred per cent. for I have not been a quarter of a year in your debt. If you wonder at so accurate a computation, you must recollect that a few months ago I had some thoughts of matrimony, which naturally led me into sundry speculations of management and economy, which had not before been very familiar.

As for yours of the 20th of April I have run it over so often that I can say a good deal of it by heart. I am essentially obliged to you for your correspondence; you know that I am naturally of a social temper, and you contrive in the abundance of your humanity, not only to give me pleasure in perusing your letters myself, but enable me to entertain my friends by communicating them; for I read the greater part of them to all the persons of taste

and politeness with whom I am conversant, and they all seem to be charmed with the sentiments. Indeed, though they become perfectly familiar to me, I always read them with new pleasure, and am as much transported with the twentieth rehearsal as I was at the first perusal.

A partiality for my friends makes me a partaker with them in the elegant entertainment they thus receive, and my affection to you renders it very delightful to me, to see those whom I particularly love, and value, forming such a just idea of your genius and temper. Yet perhaps, after all, the satisfaction in part arises from the pride of my heart, for must not people entertain a very honourable opinion of me, when they hear a man of so bright a wit and so amiable a character addressing me with such tenderness and respect !

You recommended Pliny to my perusal. I immediately procured him, and there is seldom a day in which I do not read two or three of his epistles. I had before heard several very high encomiums upon him, but nothing gave me so lively an idea of his excellence as to observe the perfection to which you have arrived by studying him, for every letter of yours is a panegyric upon Pliny, though you do not mention his name. Let me entreat you to go on, thus to recommend him, and to increase those pleasing expectations with which I always take him into my hands. However, take care you do not so far exceed him as to spoil my relish, for then you would rob me of one of the most elegant amusements of my

life; nor can I imagine how you would be able to make me amends in any other way than by the frequency of your own letters. I say nothing of Henley's translation, which has lately fallen into my hands, and which I often compare with the original. I can say but little in the way of commendation; and I know it would not be agreeable to the candour of your temper for me to be severe upon a man who honestly intended to entertain the world by unveiling the charms of your favourite author. However, if you would know my sentiments of this and several other works I have recently read, I must refer you to a letter which I lately sent to Mr. Clark, which will save me the trouble of writing over again what I am afraid you will think was hardly worth being written at all.

Your letter gave me the first information of Dr. Pemberton's intended performance. I have since seen the printed proposals, and at my motion our society subscribed for a copy. Your sentiments on the head of retirement are so agreeable to that modesty and gentleness of temper which make a very amiable part of your character; and it is indeed an argument of the greatness of your soul that you can despise fame, and retire with indifference out of the air of popular applause when master of the talent that may attract and command it.

But after all, my friend, you must not think of "passing through the world like a subterraneous stream," as you beautifully express it, or of spending your life in a hermitage, wrapt in this learned and

polite luxury. God has endowed you with capacities which are not always to be buried in retirement; so bright a lamp was not lighted up to be consumed in a sepulchre; but rather to be placed upon an eminence, whence its rays may be diffused for public advantage, and where it may be a happy instrument of conducting many through this gloomy desert to the regions of eternal joy. I therefore hope, and I believe, that it is your constant prayer that all your studies may be subservient to such service; and when Providence calls you to a more public station, I question not but you will be willing to quit your cell, charming as it is, that you may enter upon a round of employments, at least more important, if not equally delicate with those which you now pursue. This is an act of self-denial which our duty requires, and which will be acceptable to God in proportion to our fondness for those elegancies, which we are content to resign, that we may attend to the advancement of the kingdom and interests of heaven. The applause of our Heavenly Master will indeed be an abundant recompense for all the pleasures we can give up for his sake, and before we receive that public remuneration we shall find such an interest in the exercise of benevolence towards our fellow-creatures, and in the hope of promoting their everlasting felicity as we can never find in our converse with Pliny, Virgil, Tully, or any of the favourite attendants of our solitude. Popularity is in itself a most contemptible thing; but in this view it may justly ap-

pear desirable. However, you, my friend, need not be solicitous about it; do but appear in public, and follow nature, and it will flow in upon you without your care. I think I may with the utmost propriety apply to you what Pliny says to Caninius Rufus, "In modo enitere ut tibi ipse sis tanti, quanti videris aliis si tibi fueris."

I cannot but acknowledge that I read with great pleasure your reflections on that period of our existences, as you very pathetically call it, which passed just before you left Mr. Jennings. They are extremely agreeable to what I have often thought with relation to both of us at that time. It is happy for us that we see our mistake; *pereunt et imputantur* would be a melancholy thought indeed; but if Divine Grace had not awakened us to improve some of our time like rational creatures and like Christians, and if we did not hope by future diligence in some measure to recover what we have lost, it might yet apply.

I was talking with Mr. Some this evening about our conduct then, and read to him what you said upon it; he heard it with great satisfaction, and desired me to tell you, that he has seen the justice of the observation; and that a sense of former negligence and mistake is often of considerable use for the remainder of life.

Mrs. Jennings hears your letters with great pleasure, and sometimes speaks of you with an air of regret and tenderness in her eyes; there was indeed something so engaging about you, that she could

not but love you, even when she most disapproved of your conduct; and she now most heartily rejoices, that you have recovered so lively a sense of religion; and that your behaviour is so ornamental to Christianity, and presents so fair a prospect of extensive usefulness. She was saying to-night, that Mr. Jennings often told her that he looked upon his pupils as his children; and had as tender a concern for them as for his own little ones; the dear remembrance melted my very heart. I bowed to her with great respect, and called her my mother; she, who always knows what will be most agreeable, kindly said that she could now own Mr. Hughes for a son. A sentiment so full of respect and affection to my friend could not but please me better than any thing that might have been addressed to myself.

Your story of Mr. Addison surprises me; I cannot believe that he was not the author of *Cato*: the arrogance of fathering the beautiful offspring of another seems to me the very reverse of his modest and humble character.

I have not yet seen Mr. Rodes; he will be very welcome whenever he comes, but doubly so, if he brings you with him. If he does not make haste, I may prevent him; for, although I have two congregations on my hands on account of Mr. Pridgings's illness, I hope to take a tour to St. Albans about the beginning of September, and believe me, that except it be the pleasure of seeing so worthy a

friend, and so generous a benefactor as dear Mr. Clark, nothing is so great an inducement to me to undertake the journey, as the prospect of spending a whole day with you at Childwick, when I anticipate the most delightful entertainment from your collection of books and letters ; but above all from your company. My pen has run on till I have only left myself room to add that

I am, dear Sir,

Your most affectionate and obedient Friend,

PHILIP DODDRIDGE.

P.S. Pray give me another name, and let me know in your next what your polite correspondent calls you. I will not allow of Heraclitus. Dr. Atterbury's translation of the Banishment of Cicero seems to me admirably well done ; the language is exceedingly beautiful, and many of his translations from Tully are as graceful as the latin.

TO MY BROTHER *.

Harborough, June, 9, 1726,

DEAR BROTHER,

Wednesday morning, 8 o'clock.

I MAKE it a maxim with myself to write either to you or my sister whenever I have an opportunity of writing at all ; so that you have two or three letters

* An excuse for writing short humorous accounts of business.

from me where other more ceremonious correspondents have but one. You will not then be offended, that I write no more at large, for you must consider that I have a great deal of business which requires my daily attendance.

I was up at five o'clock this morning, and I have been all this while studying the connection of a short section in the Romans, and writing letters. Nay, at this very moment, Demosthenes is waiting to entertain me with one of his Philippics, and Virgil is bringing back Æneas to his camp, where I have long been waiting in pain for his absence. Doctor Tillotson has also prepared an admirable sermon, which he will quickly deliver in my chamber with his usual grace and sweetness. And then Gerard Brandt will go on with his History of the Persecution of the Remonstrants, after their condemnation at the Synod of Dort. In the afternoon, I expect to hear from Pliny, who generally favours me with two or three epistles in a day, though a stranger and a heathen—while you, a *Christian* minister and my brother, will hardly write once in a quarter of a year! Then I am to drink a dish of tea with some agreeable women in the afternoon, and may possibly look over a chapter or two in the History of the Four Kings*: and if I should be immoderately transported with the joys of victory, or the sorrows of defeat, with love to my partner, or anger against my antagonist, I shall hope to find my remedy in the conversation of Mr. Bragg, who has lately undertaken to teach

* Cards

me the Government of the Passions, a lesson indeed which I ought to have learnt some time ago ! Dr. Potter is instructing me in Grecian antiquities ; but I fear, I shall hardly have time to speak with him to-day. However, I will, if possible, attend upon my tutor Cradock, in the evening, who is lecturing on the Epistles with great accuracy and solidity ; besides this, I have a little kind of a sermon to preach in the family according to my daily custom, and then four letters to transcribe into shorthand.

Now I will leave you, who are one of the greatest clerks I know, to judge whether all this business will leave me time to say any more than how does my dear sister ? Give my service to her, and to Mrs. Nettleton, and believe me to be

Your affectionate Brother and Servant,

P. DODDRIDGE.

P. S. Cousin Philip is run away, nobody knows whither !

TO MR. CLARK.

DEAR SIR,

Harborough, June 30, 1726.

THOUGH I wrote to you a few days ago, I cannot satisfy myself to convey a letter to Mr. Hughes under a cover to you without at least a note for yourself. I was the more inclined to write again,

because in my last I was forced to omit the mention of an accident which lately happened here, the circumstances of which appeared to me very remarkable.

On the first day of this month, there was a dreadful storm of thunder and lightning in these parts. Its most fatal effects occurred at Clipstone, a town in Northamptonshire, about three miles from Harborough. There was a young shepherd about twenty-three years of age, who had always entertained a remarkable dread of such storms; on that day as it began to grow cloudy, his mother would have dissuaded him from going out, but he said that he must go, as certain of the sheep absolutely required his attendance. This was agreeable to a tenderness of temper which, from his childhood, had been remarkable in his character. Quickly after he got into the fields, the storm arose; he was then in an open valley of greensward, and upon the neighbouring land there were two places of shelter equally distant; the one a stack of beans where some men were employed in threshing, the other, a rick of hay where nobody was. Humanly speaking, his life depended upon the choice he made between these two places, and he unhappily chose the rick. If he had any particular reason for this determination, it must probably have been the advantage which solitude would there give him for the exercise of secret devotion, to which his parents say he had always addicted himself with great constancy and care; and perhaps he intended, if the storm would permit, to read Beveridge's Private

Thoughts, which were found in his pocket. However, he had little time for either, for quickly after he got to the hay-rick, the threshers at a small distance saw it take fire! They immediately ran to extinguish it, which they did without any great difficulty, as stacked hay burns but slowly; but they found the shepherd dead! His heels were stuck up, and his back rested against a part of the rick which had not been on fire. On a more careful examination, they found that his coat was singed on the right shoulder; his waistcoat did not appear to be burnt: but his shirt was reduced to tinder! not only on the shoulder, but all over the back. The skin under it appeared a little blistered; but the flesh not at all torn. His right leg was blistered round the outer ankle, and his shoe-buckle shattered almost to perfect powder. There was no wound on any part of the body which could be thought the cause of his death. About a month before this accident, he told his mother a dream which struck deeply upon his imagination for a considerable time. He said, he fancied himself surprised by a storm of thunder, and that he fled for shelter to the wall of a house, when a great flash of lightning seemed to come directly upon him, and that immediately he found himself strangled for want of breath!

I shall venture to make no superstitious reflections upon the parallel between his dream and the manner of his death; but leave you, sir, to judge of the matter as you please, and only assure you, that you may depend upon the truth of every material

circumstance of the story, as told by the father and mother of the deceased, who are persons both of good sense and piety. Mr. Some has preached an admirable sermon on the occasion, from Ecclesiastes ix. 12. a text which I selected for him, and from which, if I mistake not, I once heard you preach, at the funeral of a young man who had been drowned. I hope this will not be the only, or the most important instance in which my long attendance upon your ministry will make me serviceable to my friends.

I am, Reverend Sir,

Your most obedient and most humble Servant,

PHILIP DODDRIDGE.

Mr. Some and Mrs. Jennings give their service to you. Mrs. Wingate is absent on a visit to Oundle. Mrs. Chaine, eldest daughter of the lady Wingate, having lost her excellent husband, is come to settle near us, and will be a most agreeable neighbour. Pray give my humble service to Mrs. Clark and all friends at St. Albans.

If you have seen Louth on the Minor Prophets, I desire you would send me your judgment upon it; and that you would let me know whether you have Cradock's Old Testament History in your study; if you have, I must beg you to lend it to me. I have been reading Hall's Contemplations on the Historical parts of Scripture, and find not only that

they are of great use to form one to a practical way of improving what one reads there, but that many circumstances of the History are illustrated by judicious observations, which I have not before met with. I have read Mr. Pearce's funeral sermon. A reverend and *orthodox* divine in these parts, is not at all pleased with it, but thinks it should have shown more largely, that whatever peculiar notions that excellent man had on the head of the Trinity, they did not in fact hinder him from perceiving the great advantages of all the essential peculiarities of the gospel scheme. He thinks the author should have run over in an appendix, if not in the sermon, several of the subjects that he preached upon, and have quoted some of the most affectionate passages relating to Christ and the Spirit; and that he should have concluded with a more pathetic address to those who reviled and persecuted so evangelical a preacher. This he thinks would have done a great deal towards assuaging the prejudices of some honest but bigoted people against Mr. Pearce and some of his surviving brethren, which this truly orthodox man seems to look upon as very desirable. I am the more confirmed in the force of that thought from some conversation I have had with a friend at Leicester, of considerable delicacy, as to sound doctrine, and as far from Arianism as any man in the world. He used constantly to attend on Mr. Pearce when he went to Exeter, because he thought him the most evangelical preacher there; and he told me a few days ago, with great seriousness, that he could never condemn any

man for that doctrine which would allow him to preach as Mr. Pearce did. You see, sir, to what my note has grown; it is indeed time for a reasonable man to conclude it.

TO MRS. ELIZABETH CLARK.

DEAR PHILOMELA

June 30, 1726.

CANNOT imagine how much Celadon was agitated to hear her offer so humble an apology for her late omission of writing to him. I own, madam, I was ready to complain of you in my own thoughts; but I did not presume to blame you, because I had received too many tangible proofs of your friendship, to be capable of doubting its sincerity. Besides, I had heard from Clio that you were overtaken by a hurry of extraordinary business. This is an excuse I am so frequently obliged to use, when addressing friends whom I sincerely value and love, that it would be peculiarly unjust in me not to admit its force; but if it had been much less effective, I should have thought it a considerable degree of happiness that Philomela allowed me such a place in her esteem as to think it worth her while to offer me an excuse at all. I am not so stupid as to be insensible of the charms of your last letter. However, madam, according to your request I will not insist upon your being so punctual a correspondent as I could wish, but hope that you will write as often as

you conveniently can. Whenever you answer me, I will acknowledge the obligation with all possible gratitude; and when you do not, I will conclude it is because you are employed in more important business. I ought certainly to be very willing to come into an agreement of this nature when I consider that every one of your letters is worth a great many of mine.

You speak with your usual good sense and discretion, when you call teaching a large school a great undertaking. It is certainly, madam, an office of much labour and difficulty; but you may frequently support yourself under it with this reflection, that it is a post of the most honourable and important service that a member of your sex can be engaged in; nor are there indeed many employments in our male world which can be compared with it.

If you are serious in asking my advice, which I can hardly imagine, I am sure it must be only from an excess of humility; as it would be an unequalled excess of presumption in me to pretend to dictate to a lady from whom I ought rather to esteem it an honour and happiness to receive instruction; and therefore, madam, instead of putting on a grave face and preaching to you, I will rather from my heart congratulate the happiness of those who are placed under your care. They might possibly have found some other mistress equally capable of instructing them in the dexterities of the needle, or in those other playful arts which it is generally expected they should learn; though I believe there are few who would have the vanity to pretend to rival you in

these ; but I conceive that they could not have found a more beautiful pattern of judicious taste, elegant sentiment, and polite behaviour ; much less could they have fallen into the care of a person equally capable and equally solicitous to lead their dawning minds into the knowledge and love of practical religion, untainted by the awkward, though fashionable mixture of affectation, censoriousness, superstition, and bigotry. You, madam, will easily discover the most natural and graceful method of insinuating into their young hearts, by gentle degrees, a reverence of God and a relish for virtue ; and will teach them by the familiarity of daily discourse, both what character is honourable and amiable, and what on the other hand is contemptible and hateful ; and then they will continually have before them, an example of all that is most valuable in the Christian temper, which will do more to form their characters by the insensible charm of imitation, than could be effected by the most rational and glowing discourse. I rejoice to think what daughters, wives, mothers, and *mistresses*, by the by, the pretty creatures will make, in consequence of the maxims which they will thus imbibe. If there were any thing in the world, madam, which could make me content to resign the privileges of my sex, it would be that I might go through such a course of education, and be formed under such an example : nature will not allow of such a change. However, madam, I would hope that in another way I may find my account in your entering upon these duties ; for by such means, you will gain a still

more decisive acquaintance with the female heart, in all its varied shades ; so that hereafter you may possibly have it in your power to recommend to me a mistress from among your pupils, when I may again have leisure to attend to such tender amusements which for a while I have resolutely dismissed.

I entreat you then, madam, to look around upon the little thoughtless charmers in this view ; and if you discern the dawning of a character which may be likely to make me happy, bestow some peculiar cultivation upon it in regard to

Your most affectionate Friend and

most obedient humble Servant,

PHILIP DODDRIDGE.

TO CLIO.

DEAR MADAM,

Harborough, June 30, 1726.

I RECEIVED your letter one morning when I was at breakfast, amid a circle of very agreeable friends, and was so charmed with the gaiety and pleasantry it displayed, that I could not forbear reading them a few lines, which I knew there would be no inconvenience in communicating. They all joined in congratulating my happiness in having such a correspondent ; and indeed I thought the honour so great, that the pride of my heart would not suffer me entirely to conceal it. Let me entreat you, my

dear creature, to be very cautious that you do not transport me into a most extravagant opinion of myself! It requires no little attainment in philosophy to be able to keep myself humble when you do me the honour to write to me at all; but what a trial do you think it must be when you write in my praise: "seldom has any thing in human affairs, that can make a thinking woman happy, received such a tribute from Clio!" from a lady of so much sincerity and penetration. Oh it is too much to be supported with decency!

After such a testimonial, I must be either proud or insensible. It was with a great deal of agony that I parted with my mistress; but methinks it was well worth my while to endure it all, to be so condoled with and so supported by you.

I most heartily congratulate you on your new conquest, but can find nothing so wonderful in the matter as you seem to apprehend. It is nothing strange to me that Clio should captivate a gentleman of superior mind; because politeness in another is most charming to those who understand it themselves: and that he is a man of taste, makes it so much the more prudent and decent for him to entertain a thought of you; and as for his being a widower, that is another very favourable circumstance, for I am persuaded, that the more he knows of the sex, the more will he esteem a lady who so far exceeds its usual value. I hope the affair goes on prosperously, and that the next time I come to

town, I shall have the pleasure of taking a turn to Hampstead in your coach !

But now I think of it again, what has produced so surprising a change in those sentiments and *resolutions* which you lately professed to me in a letter dated June 23, 1725. That you “are now come to the use of your *reason*, and will *never* have any thing more to do with that *false sex*—any otherwise at least than in the way of common friendship !” I entreat you, madam, to resolve the enigma : what has the appearance of a man of fashion to do in the case, if you intend only to make him a *friend* ; or what does it signify to the sincerity of friendship, that he has a great estate and has buried a wife some few months ago. Oh, Clio ! how do I admire the force of female *resolution* !—or to talk more seriously, how do I regret that the customs of our country did not allow you to take the veil, and enter into a vow of perpetual virginity for its better support ; and yet methinks in such a case how tormenting would have been the sight of this tall accomplished man, whom you now mention with so much pleasure.

You cannot imagine how much I reverence your profound skill in the forbidden science ; the event having proved so answerable to your prediction ! But I beseech you, my fair Witch, how came you not to consult the cards in your own late affair ? and if you did consult them, how came you to be surprised at that dreadful separation : did your Familiar fail in his usual veracity, or did you neglect his

signal of alarm, and refuse to believe that your lover would be inconstant, though the demon had given you his word for the fact..

My very humble services wait upon all my friends, but especially upon the charitable Mrs. Stevenson; I acknowledge myself inexpressibly obliged to her for the reviving consolation she has sent me under my late calamity, and long for the happy time when I may see her in London, and settle the few remaining circumstances of the affair. Be pleased to tell her, that I frequently perceive, by some emotions of tenderness leading towards a very pretty young lady, with whom I have frequent opportunity of conversing, that my heart is not so entirely frozen as I was ready to fear it had been by my late disappointment.

You subscribe yourself my sleepy correspondent, and nothing in the world could have been so improper after so susceptible a letter, if it had not been for the concluding line: you had just been telling me of a wife, and then you bid me go to bed and dream of your husband! If I could have hoped for a comfortable nap so early as nine in the morning, I fancy my imagination would have taken another turn, unless it had been controlled by the superior force of your commands, which, whether sleeping or waking, have an unlimited power over

Your most obsequious

CELADON.

FROM THE REV. MR. HUGHES.

DEAR FRIEND,

From my Hermitage, of Childwick,

Sunday Morning, July 11, 1726.

I AM extremely obliged to you for making some amends in your last for the shortness of your former, though you will not absolutely pacify me till you send me as many folio pages written in as close and in as small a character, as that sent before your journey to St. Albans.

I should have liked your letter very well, but that it was so full of compliments, every line made me blush, to see you so liberal of your praises to one who deserves them so little; besides, you have deprived me of the great pleasure of communicating it to my friends, common decency will oblige me to lock it up close in my scrutoire, lest whoever sees it should blame the littleness of your judgment, and my gigantic vanity. I cannot help thinking that your prejudice in my favour has strangely perverted your understanding, for to my own apprehension I never was worse disposed, and never wrote any thing in my life with less spirit than my last; and I wonder how a man of your sense could make that awkward comparison between Pliny and I am ashamed to write the name; and had I not positively declared against commending persons to their faces, I could draw a parallel between him and a certain nameless gentleman, with as much propriety as any in Plutarch! I confess frankly, the first emotion that arises in my mind upon reading that gentleman's

letters is envy, until at least that vein of good will and esteem for me which runs through them has killed the sordid passion, and raised in my soul more generous affections.

I beg for the future that you would not read my letters to any body. You may be mistaken in your sentiments; all the world do not think so favourably of me as you do; indeed, I have often thought it one of the greatest imperfections in your character, to be too warm for your friends, and too passionately concerned for their interest, by which you prejudice yourself, and often the persons whom you intend to benefit. Let my name be buried in oblivion, unless you find my reputation unjustly attacked, it will then be your duty to defend it, but calmly and modestly; but for panegyric I am sure that I am too inconsiderable a part of God's creation to merit it.

My sentiments on retirement were not the product of a transient feeling of ill humour, or fit of the spleen, but were the result of reason and experience, and a just conviction of the vanity of the world. I now see the world through reasonable organs; the false gloss that my youthful fancy had thrown upon it is faded, the painted vizard taken off, and it appears in its proper colours; and though I have seen but little in comparison with many others, yet I am heartily weary of the prospect, and doubtless the longer I live the less I shall like it. The more a man knows of the world, the more he will hate and despise it: how I ever came to sacrifice to so visionary an idol as Fame I am at a loss to conceive; surely of all the vanities

under the sun that romantic passion is the most irrational. I now find more real happiness in the innocence and tranquillity of a country retreat, in books, polite society, health of body, and peace of mind, than ever my imagination represented as possible from all the maddening joys of love or wine, the empty breath of popular applause, the frantic scenes of folly, the glitter of an exalted station, the tumultuous diversions, or feverish expectations of public life. The hope that I now propose to myself is to pass calmly through existence without envy and ill-will, beloved and esteemed by a few select friends, who for the sake of two or three tolerable qualities will overlook a great many infirmities.

I shall be contented indeed to spend my days in some obscure village, as an humble teacher of that religion whose laws I have too often broken; and if I can but be instrumental in forming some few of the rising generation to a love of learning and piety, I shall think that I answer the end of my being, better than if I were against my own inclination to bustle upon the public theatre. I know as much as if I saw into futurity, provided you live, that the time will come, when you will make an appearance worthy of yourself upon the great Stage of the World, in the character of an ambassador of Christ. It may be then in your power to serve your poor unprofitable friend, as I am satisfied it is now your inclination; but for my own part, I am so much in love with solitude that I believe all the Mitres in England would never shake my resolution.

“ Early and vain into the world I came,
Big with false hopes, and eager after fame !
Till looking round me ere the race began,
Madmen and giddy Fools were all that ran :
Reclaim'd by times I from the lists retire,
And thank the Gods who that retreat inspire.”—*Lansdown.*

I am extremely obliged to Mr. Some for his *semel insanivimus omnes*. I hope he will live to see that maxim verified in me as well as in others ; of this I am persuaded, that the wisest man who ever lived in the world, would comparatively have been but an idiot, had he not most enormously played the fool ; and that the greatest part of Solomon's wisdom flowed from the particular experience he had of folly. Since then, my dear friend, hours once gone by can never be recalled—since time insensibly sinks away like the fleeting sand of an hour-glass, and carries our life along with it,—let us improve every minute division of this expanded moment, in procuring innocent satisfaction, in doing good offices to our fellow-creatures, or honouring the God who made us ; that so, when the present shall be past, as it is while I am yet writing, we may have a comfort in our own reflections. Life, to make the best of it, as the Arabians have well said, is but the shadow of a cloud ; the remembrance of a dream ; it is indeed a show that may last twenty, forty, or fifty years ; but sooner or later the illusion will fade, and we shall awake in the world of realities.

Mrs. Jennings's behaviour is so extravagantly good, that I want words to express my gratitude. I shall only appeal to Dr. Latham and all his academy, to

all my own relations, (who are now willing enough to think me innocent) if I have not upon all occasions spoken handsomely of her and Mr. Jennings ever since I left Kibworth. Since she is pleased to own me as a Son, I hope I shall always behave myself with filial piety. Pray present my duty to her in the humblest manner imaginable. I hope some time or other to come myself, and ask her pardon for past misconduct, and her blessing for the future. I had some thoughts of coming last week, but being a little low in the purse, I determined for Cambridge; for, if I had come to Harborough, I must have rambled to Leicester, Derby, Kidderminster, Worcester, &c.

I am pleased to see that Messrs. Priest, Benion, and several of my Findern friends are happy in your acquaintance. I wish I could establish a friendly correspondence between all men of taste and letters. You are expected at Cambridge: I would have you preach there for the honour of the Dissenters. Mr. Clark and Mr. Downes's family form my chief acquaintance here. I hardly know anybody of our profession whom I value more than the former. I have nothing more to add, but that I am

Yours most sincerely,

O'H. OR HERACLITUS.

For I will have no other name; and since you are not content with yours, I shall call you Cicero.

To fill up the sheet I send you some poetry, which is not at least in any of our miscellanies.

STANZAS ON THE LAST DAY.

I.

PARENT of all things—mighty Lord!
The spacious realms of earth and sea
Obeyed thine all-creating word,
It past, and they began to be!
Say it is come! that dread eventful hour—
They'll fade,—and own thy Sovereign power.

II.

Dire meteors flash and comets blaze,
While whirling clouds, asunder riven,
By starts reveal infernal rays,
Shot through the murky vault of heaven.
The doom is sealed, foretold by ancient seers,
And Nature sinks beneath the weight of years.

III.

Half lost in that unnatural gloom,
The Sun a dim cold disk appears;
And seen by starts, the struggling Moon
Gleams through a veil of bloody tears.
As funeral torches cast a ghastly ray,
They show expiring Nature's last decay.

IV.

Now the Archangels' trumpets sound,—
A mouldering wreck that once had breath,
The nations cloistered under ground,
Start from the icy trance of death!
These with Hosannas hail the dawning light,
Those curse the Day, and screaming call on Night.

V.

His throne a burning dazzling star,
In awful pomp the Judge is seen;
The angelic guard around Him far
In circling troops alternate gleam.

Thick as the leaves autumnal forests shed,
The trembling Spirits crowd those confines dread.

VI.

To Virtue's smiling children there
He calls with an endearing voice ;
And yonder group, who wildly glare,
Now only curse their vicious choice.
Nor flight, nor strife, nor chance, nor hope remain,
But deep remorseless ever searching pain.

VII.

For ever, ah ! for ever ! fatal sound—
Like the keen shaft of an envenomed dart ;
Thou print'st an ever festering wound,
Immortal woes, and pangs that ne'er depart !
Thought has no object, vengeance has no power,
And blasphemy grows dumb in that wild hour.

VIII.

Soft !—saintly Spirits crowned with light,
A radiant band, ascend the skies ;
A new born world smiles gently bright,
And choral songs triumphant rise.
The heav'nly gates to solemn strains give way,
Blazing with starry eyes—bright with immortal day.

TO MR. JOHN MASSEY.

MY DEAR FRIEND,

Harborough, July 19, 1726.

I CANNOT easily describe the uneasiness which a clause in your last letter written for your father threw me into. The reflection was so severe, though unfounded, that I will not repeat it, because I desire to forget it. Nay, I think I will take this reproof kindly, and persuade myself what I would most gladly believe, that

it is an argument of your friendship, for surely, if you did not love me, you would not be so solicitous about my writing; nay, you would not so much as remember me, when you have a dying brother to engross your thoughts, and fill your heart with an overflowing sorrow, which can scarcely leave room for any other passion.

But, now I am writing, what shall I say, what can I say upon this occasion, which your own good sense has not already suggested with greater advantage? and, indeed, this was one reason why I wrote no sooner.

You perceive the hand of God in this calamity—of that God whom you have chosen for your hope and your portion, and to whom you have committed yourself and all your concerns, and amongst the rest, that dear brother whom you now lament; have you not often been saying in relation to the event of this Providence, while it was yet in suspense, Father, Thy *will* be done! Repeat that tender and humble address, and argue yourself into such a silent acquiescence as may be consistent with it.

You are well satisfied of the sincere and exemplary piety of our dear departed friend (for so I fear I must now call him); and no doubt it has often recurred to your mind as a source of divine consolation. You cannot forbear but to remember the melancholy circumstances he was lately in when languishing under a consuming distemper, and in a near prospect of approaching dissolution; and surely you can as little forbear to contrast this mournful view with that

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scene of triumphant pleasure which the gospel so sublimely and so beautifully describes, and to which you firmly believe that he is now admitted. Surely, as you lately sympathized in his sorrows, you may now participate in his felicity ! and when you reflect that God has wiped away all tears from his eyes, the briny drops may cease to flow from your own, or be converted into tears of transport. Let this, my friend, be a consolation to you, not only under your present grief, but under all the future calamities of life ; that you have a dear brother at the right hand of God, and surrounded by the joys of Paradise, while you are wandering in a gloomy wilderness, subject to the infirmities and temptations of humanity.

Once more, I know that in such an affliction as this, when the tide of trouble flows so strongly upon us, nature whispers a hidden comfort, and this arises from the grave. We have lost our friends in its silent obscurity, and we rejoice that we shall shortly follow them, although it be to lie down with them in the dust. Every day and every hour accelerates our last, a thought we gladly embrace, when we have lost our relish for the pleasures and entertainments of life, having lost the company of those with whom we delighted to share them.

But you, my dear brother, in our common Master have a much nobler consideration to support you ; you are not only near the grave—but you approach the confines of that happy world where our lamented friend is already arrived. You have devoted yourself to God, and confided your spirit into the hands

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of our all-sufficient Redeemer, and you now find a peculiar comfort, in the persuasion that God will restore you to the society of those excellent persons who are already happy in his immediate presence, and among that blissful host, to your beloved brother, whom you will meet on more exalted terms, and with whom you will for ever continue without the anguish of a second separation.

These are reflections which no serious Christian can forbear on so solemn an occasion ; nevertheless, a person of your tenderness cannot forget, that, however important they are, they cannot fully heal the wounded mind, shrinking under the immediate apprehension of the painful stroke. Nature must be allowed to run her course,—only take care that you do not sorrow, as those who have no hope.

It grieves me to think what your excellent parents and the rest of your family must feel, and especially do I pity your good mother. No doubt her attendance in the chamber of sickness, and of death, must have fixed many of those melancholy ideas upon her mind, in so forcible a manner that they will not quickly be erased ; may God support her ! But yet there is none with whose anguish I more deeply sympathize, than with that of the young lady you mention, and whose interesting story I have heard at large. You know my tenderness for the sex, and her character, as represented to me, demands a peculiar respect. As she probably would have enjoyed more happiness with that excellent youth than any other of his surviving friends, so will her burthen

of grief be the more insupportable, especially as its outward expression will be restrained by the delicacy of her mind. Had I been happy in a personal acquaintance with her, had it been ever so slight, I could not have forborne writing to her, as my experimental knowledge of a wounded heart would perhaps have dictated something more consolatory than common friendship could offer. But, as it would not be decorous for you to say any thing of that nature to a stranger, I must content myself to express my gratitude to her for her constant affection to my deceased friend, by recommending her case to your most affectionate regard. Employ your own eloquent pen for her relief, and when grief is a little lulled by time, call in your obliging muse to your assistance, for you can hardly have a more sublime or tender subject than a lamentation for such a lover, and the condolence of such a mistress.

Farewell, my dear friend ; assure yourself of an interest in my daily prayers, and let not all the present anguish of your soul cause you to forget me in those devotions which must now be your surest relief ; for, whatever you might suspect from some little delay, I am, with the sincerest respect and affection,

Your faithful, sympathizing Friend,

and obedient humble Servant,

PHILIP DODDRIDGE.

TO MR. CLARK.

REVEREND SIR,

Sept. 20, 1726.

A FRIEND of mine once told me, that when he was a little boy he was invited to a feast, where, after a great variety of other dainties, a dish of cheese-cakes was served up. His pampered appetite, though almost exhausted, seemed to be renewed at the tempting sight, and as he was peculiarly fond of the curd he determined to consume it last of all; but, having eaten a pretty good share of the crust, he could not dispatch any more, and so was obliged to leave the curd in despair.

Something of this kind has happened to me. I had a great many letters to send by Mr. David Jennings, who has made us a visit of about ten days, and is now upon his return. I dispatched most of them and reserved yours for one of the last, concluding that I could never be so tired as to want spirits to converse with my most generous and valuable friend. Some of my other letters I wrote to amuse or to serve my friends, but this was to be for my own entertainment, and to relieve me after my fatigue. I have still as good an inclination to it as my little friend had to his delicate morsel, but it is my mortification to have spent so much time already in writing that I have but a few moments left for you; and, you will say, why do I then waste them in so impertinent a story; but, indeed, the truth of the

matter is, that I had written it before I was well aware.

This reflection, however, I cannot forbear, that you must have treated me with a great deal of candour and condescension, or I could not have presumed on so much freedom in addressing a person whose genius and character is so far superior to my own; and if I imagined that you would not easily perceive that this familiarity was consistent with the sincerest respect, I would immediately tear the paper, and rather not say any thing, than what might seem to intimate a feeling so entirely contrary to that which exists.

Just as I was writing this, good Mrs. Jennings came into my study; I know not what trifling occasion brought her hither, but I am sure it was a happy accident for me. I have now, for half an hour, been entertained with as much piety and good sense, and tender, endearing expressions of generous, undissembled friendship as could be crowded into so little time. She told me—what I am so much charmed with that I cannot conceal it from you, nor could I hear it, nor indeed can I write it without tears—that she is “relying on my conversation and friendship as one of the greatest pleasures of her life, and that she is often blessing God for the kind providence that brought me into her family. Do not impute it to my vanity that I repeat this language, for I really think such a feeling has no part in the matter. She indeed thinks more favourably of me by far than I deserve;

but that mistake is my happiness. You, sir, that are blessed in the enjoyment of Mrs. Clark, know the exquisite pleasure of being esteemed by a woman of an amiable character ; and as I rejoice that you have such a wife, so I am willing that you should take part in the satisfaction I have in the society of such a friend. It is purely a platonic affection that is between us, but really it cheers every day of my life. With how much pleasure do I think that though I have no estate to serve her with, which certainly if I had should be most freely at her command, yet still Providence has favoured me with an opportunity of serving her in those interests which of all others are most dear to her, the instruction of her children and her spiritual edification. As I question not but you are often praying for me, so I beg you would join with me in returning thanks to that God who has made such a gracious and indulgent provision for my happiness.

While I am above in my study I find such entertainment in my books that I think I should be happy though I lived in a wilderness, and had no human creature to converse with ; and when I come down to her I am ready to forget that I have a study, and to think I might daily grow wiser, though every book but my Bible were in another country. The lines are indeed fallen to me in pleasant places ! and I often think that two such friends as Mrs. Jennings and Mr. Clark are more than one man could reasonably expect, and I heartily wish that I may be

enabled to behave so that neither you nor she may have reason to repent of that share in your esteem and affection with which you have honoured

Your most obliged
and most affectionate humble Servant,

PHILIP DODDRIDGE.

TO MR. HUGHES.

DEAR SIR,

Sept. 20, 1726.

THE last journey I made to Harborough was doubly agreeable to me, as it gave me an opportunity of waiting upon you and enjoying so much of your company. I esteemed you so much before that I thought it could not possibly be increased, but I perceive I was mistaken.

You were pleased, when I was last with you, to call in several of your correspondents to entertain me with their agreeable and improving letters, and I look upon it as an important evidence of your sincere friendship to me that you did not entirely overlook and forget one, amongst so many other persons who are so much my superiors. Some of these letters, and especially your brother's, charmed me to such a degree that I believe I should not have ventured to write to you any more, if I had not been so well assured of your candour.

But, however you may have fared at another time, I think I may now promise you some very good entertainment. The beginning of my letter was indeed dull, but the little that remains will be admirable. You will find solidity and beauty in every thought, propriety and delicacy in every expression, the strokes of my pen will be more just and regular, and, for aught I know, the very paper itself may appear finer and whiter, for I am going to write that charming, irresistible name that can cover a multitude of faults, and create a multitude of graces in any letter that chances to contain it !

You are to understand then, my dear friend, that I have lately been at Coventry ; I staid there indeed but a few hours, but did not forget your concerns in the hurry in which I was obliged to omit many of my own. It was my care, almost wherever I went, to inquire after the character and circumstances of a certain young lady. I spoke with a variety of persons, of different characters, of opposite interests and tempers, and they all agreed in this account.

They tell me that she possesses exemplary piety ; that she has a great deal of good humour and wit, which she has improved by reading and conversation, and has always shewn a most judicious and elegant taste in the choice of her books, and of her companions. The engaging gaiety of her temper is under the restraint of that prudence which seems entailed upon her whole family, and which has preserved her from any degree of censure, from those whose antipathy to the father would certainly

have inclined them to use the daughter with some severity, if she had not commanded their esteem by a merit, which prejudice itself could not resist. I need not tell you after this that she has the character of an affectionate temper; for if she had not, how much soever she might be admired, it is absolutely impossible she should be universally beloved.

Her fortune it seems is one thousand pounds, which her father has left at her own disposal. I inquired if she admitted of addresses from any of her admirers, which to be sure must be a great many,—but was told that she was as yet perfectly disengaged, and that the generosity of her spirit would give great hope of success to any deserving man of small fortune, if the prudence of her mamma and elder brother should not interpose to his prejudice.

I went twice to Mr. Cator's in the hope of seeing her, but in the morning she was not well, and in the afternoon she was gone abroad. However I had an opportunity of talking of her to her brother, and to some friends for whom she has a particular esteem; and if I talked of you at all, you are sure I spoke in the language of a friend. I own that I have not eloquence enough to do you justice; something however I essayed, which her brother heard with a great deal of pleasure, and the report of which could not be disagreeable to her; but Mr. Cator hindered me from running on as I might otherwise have done, by telling me, that the more he saw or conversed with either of us the more resemblance did he discover in person, voice, language,

air, and temper ! To have proceeded any further, after such a declaration, would have been making an encomium upon myself, and would have been a reflection upon you to the company who did not know you, but only heard I was like you. And it would have convinced those that did know you, that Mr. Cator was mistaken in the judgment he had formed. Pardon the haste and depend upon the affection of your Friend,

PHILIP DODDRIDGE.

FROM THE REV. MR. HUGHES.

From my Hermitage at Childwick,

DEAR HORTENSIUS,

Sept. 24, 1726.

It is with great impatience that I have expected the agreeable letter which I received to-day. Indeed I was afraid that the *belles spirituelles* of Harborough had made you forget your poor recluse friend, till you made me sensible of the contrary by so kind a remembrance.

I am surprised you should make such a formal preamble about your letters after I had so frankly declared my sentiments concerning them at St. Albans : I shall not repeat my encomiums, because I would not encourage you to return the commendation. I find flattery is your darling sin ; it is an incurable distemper.

Naturam expellas furcâ, tamen usque recurret.

Your character of Nigrilla shows that you are an admirable painter, though your study seems rather to have been to draw a fine than a true picture; however, I make allowances for your constitution, your peculiar respect for the sex, and particular desire to please me. If she prove but half as charming as your description, her price will be above rubies; though in this case you ought to have considered how easily lovers are imposed upon, and should rather have said too little than too much in praise of my mistress. If I am not misinformed, she is far from being perfectly disengaged; and if she is, yet I must expect to meet with the most violent opposition from all her friends and family; and I am not of a temper to struggle with difficulties, especially in so nice an affair, where my past life may be canvassed, and perhaps all its follies exposed and aggravated, in order to blacken my character and render me odious in her eyes. These, and many other bad consequences, I have reason to dread, should I vigorously prosecute an amour in spite of her relations; so that we must leave the issue to God and time, for at present I see no probability of success in an attempt of that nature.

The Banishment of Cicero is one of the best translations I have ever read; the style is excellent, and the whole composition well laid together; I believe Dr. Friend, the physician, was its author.

The translation of the Georgics I cannot commend, it is poor and spiritless, and as much inferior to Dryden's as the songs of Tom Durfey to the odes of

Horace; though the preface is written so sensibly that I can hardly persuade myself that it is from the same hand.

Dr. Sherlock's Discourses upon Prophecy have given me, not only a great deal of entertainment, but much instruction; he has thrown a new light upon some of the most obscure texts and passages of Scripture. I am particularly charmed with his account of the state of the earth after the deluge, and his dissertations upon the consequences of the fall, where his notions, though new, seem to be perfectly just as well as ingenious. I know not whether I should most admire the beauty of his imagination, the strength of his judgment, or the variety of his learning.

The poem upon Winter, by Thomson, is a noble production.

I do not much relish the new paraphrase on Job*.

I would have proceeded further, and transcribed some of my *Nugæ Canoræ*, but a black cloud that has just arisen from the region of spleen has overshadowed my mind, and incapacitated me from adding any thing but, what it is almost needless to repeat, that I am,

Your sincere Friend,

HERACLITUS,

Or, if you do not like that name,

ATTICUS.

* By Dr. Young.

TO A YOUNG LADY VISITING AT MR. HORSEMAN'S.

DEAR MADAM,

Sept. 24.

I THINK myself exceedingly obliged to you for your friendly concern to know how I got to my journey's end. It had been a favour to have charged me to write to Mrs. Nettleton before you left Hampstead, that you might have known from her how I arrived, but to permit me to address a letter to yourself was still more obliging.

You know that I left Hampstead with considerable regret, as indeed I must every other place when I leave you behind me. I am now returned, I bless God, in health and safety to a great many excellent friends, and to my beloved studies. I own I fell upon them with an unusual appetite after a fast of above a month, spent without reading even one hour in a day! I have now several books by me, from which I reasonably expect a great deal of pleasure and improvement, but I leave them untouched, that I may converse with you, and am, as you may conjecture, going to write a folio.

You cannot think how I have been longing to set about it, for, methinks, while I am writing to you I am talking with you, and you know how often I have quitted a delightful book for that more delightful employment, only I am now a little impatient at having all the discourse to myself when I am before a lady who has so much religion and good sense to

make her conversation improving, and so much pleasantry and wit to make it agreeable.

I know you expect I should send you some news, and am sure that if we were together in the parlour, the first question you would ask me would relate to the ladies. In a general way, my female friends are all well; as to particulars, we are going to lose Mrs. Wright, and as for the little bawling brat that used to read me so many curtain lectures from the neighbouring chamber, it is going into the garret, where I heartily wish it more tranquil repose.

A mention of my mistress would naturally lead me into a long digression, but I will endeavour to guard against that excess. I have been to wait upon her since I came here; I left her, indeed, but yesterday morning. You are now laughing at me for having been caught again, but I must entreat you to pity the common infirmity of human nature, though you have so small a share of it yourself.

I own I felt a fond kind of fluttering about my heart, which I must in charity suppose that your sex know nothing of, as you can never see creatures more amiable than yourselves. But, after all, I stood my ground very courageously and made no new advance!—It was the visit of a friend and not of a lover; and, as far as I can judge, did neither good nor harm. I saw so many charms in her person and behaviour as secured me from being ashamed that I had loved her once, and prevented me from despairing in an assurance that I should never dote upon her again; but if you would inquire into the event of

the affair, I must answer in the words of a celebrated philosopher, who said of his own knowledge in general, "all I know is, that I know nothing." One observation, however, I have made, but no very new discovery, which is, that if lovers must part—it is best for them to part at once, and resolutely to keep their distance. Thus, if we were under an unhappy necessity of losing a limb, one would rather choose to have it taken off immediately, by a few bold and vigorous strokes, than to suffer for an hour under the knife and the saw.

And now, were it decent to turn a letter into a sermon, I should immediately break out into a passionate declamation against excessive and ungoverned love, that obvious trifter, for which the *experienced* Solomon had such a contempt that he would not so much as give it a place in his catalogue of specious vanities. It is with indignation that I think how much it distresses and unsettles the soul, and shackles it in those noble pursuits for which God intended it when he gave it the faculties of a rational nature. Too well do I know that it is the nurse as well as the daughter of idleness, and that it throws the mind into a stupid lethargy, in which it forgets its business and its God, for the sake of some fading idol, which it has dressed up in all the chimerical charms which a liberal imagination can bestow and dote upon—without considering that it is a creature of its own unreal nature, and only called by the name of something really existing. Yet this will be the object of its rapturous contemplation, its eager hopes, and its

anxious fears, and that while God, and the all-important concerns of a future world are either entirely disregarded, or speedily dismissed, after a short and hasty reflection.

A very grave complaint, you will say, but a very impertinent one, in which you are not at all concerned! Not so immediately, I believe, as the fond creature who makes it; and yet pardon me, lady, if I say that your family are not entirely unconcerned. You have among you, indeed, some such impregnable hearts that I never yet heard of any one who could so much as make an impression upon them; but, though I have no fear that any of you should be disquieted with this extravagant passion, I own that I fear for many of my own sex, whom you may inspire, or, to speak more properly, may possess with it. To deal plainly with you,—I am afraid that the three oldest among you have been doing mischief in the world,—and I am afraid the fourth is preparing herself for some desperate execution! It is happy for me that I am placed so far below you and move at so great a distance that I can flatter myself with no presumptuous hopes, and so have very little to fear from you. I therefore speak as a disinterested person; but yet, out of a regard to the public good, I must tell you that I look upon an agreeable woman, while she continues unmarried, as one of the most mischievous creatures in nature! I therefore advise you, and others of your description, to shorten the years of tyranny and devastation, and to dispose of yourselves for life with all convenient

speed ; and, in the mean time, either to shun familiar converse with the men, or to conceal some of your charms in common charity.

Methinks a fine lady should in pity lay aside that air of superior address which makes her appear to such fatal advantage. She should sometimes suppress a bright thought and curious sentiment, that she may spare at least the wiser part of mankind, and not seduce reason and good sense to betray their master, and become accomplices in their own destruction ; or if the thought must be disclosed, she should at least endeavour to temper its splendour with some expression less beautiful and less appropriate than what she would naturally use.

I know that you are laughing at this sage admonition ; but really I write it with a great deal of gravity, and I recommend it again to your attentive perusal. It inculcates an important branch of morality, which most of your sex are so far from cultivating, that you do not so much as think of it ; nay, on the contrary, instead of this cautious and generous care to conceal your perfections of body or of mind, you rather choose to increase their influence. The veil is grown out of fashion among you, and you now study what ornamental dress may best discover as much as modesty will permit, and set off every charm with the irresistible force of fashion. And, as if your looks were not sufficiently mischievous, you call in your voice to your assistance ! Nay, you are so extravagant in your cruelty that you talk sense and wit !—although you know that to the generality

of us poor innocents, sighs and melodious monosyllables would be abundantly sufficient. Yet in this way you proceed with no imaginable purpose, but to amaze and subdue us; at least *you* never endeavour to use your conquest to any other advantage than as a sacrifice to your vanity, which is just as wise as if one should give a man a stab—only that he might admire the exquisite keenness of the dagger!

You perceive I grow a little warm upon the argument, and indeed, madam, I have some reason; and had I stayed a few weeks longer at Hampstead, I might perhaps have been better prepared to scold; as it is, I think such inhumanities are hardly to be tolerated any longer; and would humbly propose, with all due submission to the wisdom of our legislature, that a Bill be brought into the House of Commons, entitled, “A Bill for the better Security of Male Hearts; and for the Prevention of the present unwarrantable Female Usurpation in his Majesty’s Dominions.” I will not now send you the draft for such a Bill, because I have not yet finished it; besides, I promised you a copy of Mr. Hughes’s verses on Retirement, which I am sure will be much more entertaining than that, or any thing else, which you can expect from,

Dear Lady,

Your very great Admirer, your faithful Monitor,

and your obedient Servant,

P. DODDRIDGE.

FROM THE REV. N. WOOD.

DEAR PHILLY,

St. Albans, Sept. 29, 1726.

YOUR little messenger came safe, and delivered his errand in a very concise manner ; but how came he to be so brief, seeing his master is rather inclined to be voluminous ? I commend you for sending him in a caravan : the little thing might have missed his road, if he had travelled by himself.

I *do* believe as you would have me, that you have an esteem and love for me ; nor did I want this billet, much less a folio, to convince me of it ; yet if you believe, as I suppose you do, that our love is reciprocal, you must needs conclude, from what you feel in yourself, that a great deal of a friend's company is better to you than a little : that a long letter is preferable to a short one. All that I am saying amounts to this : do in this case as you would be done by. As to your hurry—no man is always in a hurry ; he that lets his business alone indeed, so long that he has but a few moments to dispatch it in, must needs be in a hurry ; but the time before that hurry was a time of leisure, and the proper season for a man to write to his friend in. When your head, heart, and hands are free, write to me, and see then whether your letter will be long or short ; but enough of this, let us talk of somewhat else.

Sallust, in his History of the Jugurthine war, has introduced that rough soldier, C. Marius, haranguing

the people like any philosopher. The following passage brought into my mind what you and I have often had occasion to reflect on ; that our greatest wits are beholden to the ancients for a great many of those bright thoughts which give their readers so much pleasure and admiration. *Et profecto ita se res habet: majorum gloria posteris lumen est, neque bona neque mala eorum in occulto patitur.* This passage Mr. Addison has very handsomely grafted into his tragedy of Cato :—

————— Thou must take heed, my Portius !
The world has all its eyes on Cato's son.
Thy father's merit sets thee up to view,
And shows thee in the fairest point of light,
To make thy virtues or thy faults conspicuous.

There is nothing new under the sun, Solomon told us so a great while ago : he that should strike into a vein of thinking entirely different from all who have gone before him would be a prodigy. We may borrow then, but let us take care to naturalize our Greeks and Romans, to make them speak English, and rather imitate than translate ; and see to it, that what we take from them, be made to fall in with, fit, and appear to be of a piece with our own thoughts. Ben Jonson has rifled the treasures of all antiquity : but he has done it with so much decency, so much like a gentleman, that I dare say none of those great authors, were they to know it, would take it amiss to be so robbed ; and I dare engage not only for forgiveness, but applause for any modern that shall do the like.

Whether we have the ancients in view or not, yet, if we follow nature as they did, the same thoughts will arise in our minds as did in theirs on the like occasions. How does Marius, or rather Sallust for him, in the same speech, fall in with what it seems the Elder Cato had said before him. “*Neque literas Græcas didici. Parum placebat eas discere; quippe quæ ad virtutem doctoribus nihil profuerunt.*” For thus says our poetic countryman, Mr. Pope, in his prologue to the above cited tragedy.

With honest scorn the first famed Cato viewed
Rome learning arts from Greece, whom she'd subdued.

The enamoured Salmacis, in Ovid, has the following words in her warm address to her beloved stranger.

Qui te genuere beati :
Et frater felix, et fortunata profecto
Si qua tibi soror est, et quæ dedit ubera nutrix.
Sed longé cunctis, longé que beatior illis,
Siqua tibi sponsa est ; si quam dignabere tædâ.

If you look into the queen of Sheba's compliment to king Solomon, you will find the same kind of ideas presented themselves to her mind, who was as much in love with the king of Israel's wisdom, as the poet makes the nymph to be with Hermaphroditus's person. Happy, says the admiring princess, are thy men, happy are these, thy servants, who stand continually before thee, and hear thy wisdom. Had she been as much a lover as the other was, the same nature that dictated both these speeches would have prompted her to add, happy, much more happy will

that princess be whom thou shalt vouchsafe to make thy bride.

According to our best chronologers Homer and Solomon flourished at the same time. If we suppose these gentlemen to have hit right, one would be almost tempted to think that the poet, who was a gentleman and a traveller, had made a visit to the sapient king, that he resided for a considerable time at his court, and that by frequent converse their style and sentiments were become common to each other. So great a likeness is there between Homer's moral sentences (in which that poet abounds) and Solomon's Proverbs. This similitude is so plain, that I could not but take notice of it upon my first reading him, though I had then seen none of his commentators. Several such passages I marked with a dash of my pen as I went along. For example—But hold—I have poured in so many quotations upon you already, that were I to add more, you would be quite overwhelmed. If I find you relish what you have seen, you shall have Greek and scripture enough in my next. I have detained you so long, that I dare say you will not think I was in a hurry to subscribe myself

Your sincere Friend and humble Servant,

N. WOOD.

TO MR. BRADLEY.

DEAR SIR,

Oct. 5, 1726.

MR. CLARK is the pastor of a dissenting congregation at St. Albans; he married about two years ago, and has a daughter about ten months' old. I did not hear of her being yet disposed of. Her father told me he intended her for a minister's wife; and if she has taken up with a secular man, I pity her misfortune. There is a Mr. Wood who lives in the same town, and preaches to a small congregation in a neighbouring village: he married a widow with several children; one of the daughters was my particular friend, and till breeding spoiled her, a most elegant woman; she married Mr. Beaumont, who I suppose to be the person you inquire after. I have been acquainted with him several years, and know him to be a man of character.

The best news I bring from the great city is, that there is no news at all! I thank you for passing over that jarring string which is now as full of discord as it was once of harmony. It is my happiness that I can live without such music, so that I do not touch it once a month. I am sorry, sir, that we have so much reason to complain of the badness of the world; but I hope that you, sir, will teach me the most probable method of mending it: for there is none to whose instructions I could listen with greater pleasure, or a more just expectation of improvement. It would be happy for me if you were

as willing to attempt it, as you are able to effect it; but you are so invincibly tenacious of that excellent sermon which I have been begging with so much importunity that I own I am ready to wish that your vast stock of judgment, wit, learning, and politeness had been lodged in a more generous hand.

I intend to come and spend a few days under your tuition at Stamford; and if honest solid argument will not prevail, I will then turn thief, and secretly purloin a whole pocket full of your compositions rather than be deprived of the pleasure of perusing them, and so look to yourself, and to

Your humble Servant,

PHILIP DODDRIDGE.

FROM THE REV. MR. HUGHES.

DEAR SIR,

From my Cell, Oct. 29, 1726.

ON account of my misfortunes, my spirits are quite broken with grief. In the elegant language of scripture, "my way is hedged up with thorns." My tickets are all come up blanks!—and the only comfort I have, is to observe that I am pitied by my friends. My grief will not allow me to say any thing more, but that I am with greater propriety than ever,

HERACLITUS.

P. S. Pray administer some consolation.

TO THE REV. MR. HUGHES,

November 6, 1726.

I HAVE just been looking over the account which my dear Atticus gives me of his misfortune in the late most disadvantageous lottery. I will not remind him how many more were as unfortunate as himself, since to a man of his temper it would be rather an aggravation of affliction than a relief. And yet your own Pliny says, that when he was in danger of being destroyed by the eruption of Mount Vesuvius, which proved fatal to his learned uncle, "Possem gloriari,—nisi me cum omnibus, omnia mecum perire misero, magno tamen mortalitatis solatio credidissem," l. vi. ep. 20, which is so odd a sentiment for a man of his singular humanity, that I could not forbear quoting it for your opinion. However, my good friend, I offer you no such miserable consolation. No—Were I to speak of others as concerned in the same adventure, I would rather suggest, that it is possible Providence may have ordered the *wheel* so, that while you seem to be neglected, other persons of a like worthy character, but in more necessitous circumstances, may be relieved. It is possible, that in consequence of your drawing a blank, some honest family may have been preserved from ruin: or perhaps Providence directed the prize, which had otherwise been yours, to some unthankful creature, who had never hitherto been sensible of its bounty, but by so apparent an

interposition in his favour, is now awakened to know and to adore its munificence ; and is thus engaged to consecrate, not only this new acquisition, but all his former possessions, to the honour of God, and the benefit of mankind. If this should be the case, the world would receive greater advantage from his success, than it could have done from yours, as you already possess the riches of the mind, and would have laid out but little more than the value of your prize in works of generosity and charity. Not to say that this happy adventurer, on this supposition, has gained the pleasure of a virtuous life, and a happy immortality, by the little damage which you have sustained.

You may imagine, that your loss is a misfortune to your friends ; but, perhaps, it is upon the whole a happiness. Providence might know, that *I* in particular, had not attained to such a strength of virtue, as to be able to bear such an accession to my fortune, as would have been the consequence of your getting one of the golden numbers ; and so may have assigned it to others, whose friends are more fit to receive the advantage ; if so, we ought not only to be contented, but thankful.

I may more certainly add, that with relation to yourself, your heavenly Father, in his abundant wisdom and goodness, meant you kindly by this disappointment. Perhaps he saw that so tender and so complaisant a temper was not sufficiently prepared to withstand the temptations of a plentiful fortune ; and that you might have grown too fond

of the world, had it opened so many new charms for your entertainment, and have been less mindful of that glorious end, towards which you are advancing in so pleasant a way. Yet, who knows that the way would in fact have been more pleasant to you? More of the external ornaments of life you would certainly have had, but not with equal certainty, more inward content. Providence, no doubt, intends by this dispensation, to teach you to moderate your expectations; to submit to disappointments; to contract your regards for this life, and transfer them to the glories of a future state, and the durable riches which you will then possess. And if this divine temper be improved in your mind, by the loss of a few pounds, believe me, my dear Atticus, it will contribute more to promote the happiness of your life, than the gain of so many hundreds or thousands.

Perhaps you will tell me, what I verily believe, that nothing in this affair is so afflictive to you as that you are deprived of the *pleasure of doing good*. But, I need not tell you, that in all our acts of benevolence we ought not so much to regard the present indulgence of natural feeling as the approbation of God and the reward of a future state. Now God beholds the secret generosity of your soul, your tender compassion for those who are in misery, your hearty desire to relieve them, and your affectionate prayers to the fountain of benevolence to communicate to them those seasonable supplies which it is not in the power of your own hand to bestow;

and he has particularly been acquainted with all the generous projects you had formed for the public good, on the supposition of the success of your late adventure. Now you know that he does as graciously approve you, and will as bountifully reward you, for these honest and liberal intentions, as he would have done for their actual execution, had he given you an opportunity to realize them.

And as such generosity of soul, acting in proportion to present circumstances, is equally agreeable to God, and will produce as gracious a harvest in a future state, so it is attended with a considerable degree of the satisfaction at present. You may now perhaps give a shilling, with as true an overflowing of soul, and almost as much joy too, as you would give a guinea if you were twenty times as rich. For as we are much impressed by present objects, the satisfaction which we find in the performance of a generous action towards any determinate person seems to be in proportion to the degree of pleasure which we imagine he will find in receiving the benefit.

Now a virtuous and generous person rejoices in the favour that is done to him, not merely according to the value of the benefit abstractedly considered, but according to the degree of moral beauty which is to be found in the act of conferring it: and this in a great measure is sure to be estimated by a consideration of the circumstances of the benefactor. Therefore a man may receive a shilling from you now, with almost as much pleasure as he could receive a

pound, were you twenty times as rich ; and therefore you may in this sense bestow as much. Q. E. D.

Perhaps I have been a little too abstruse in my reasoning upon this head, but I think there is some meaning at the bottom, and my assertion is confirmed by my own experience ; for I have found as exquisite a pleasure in receiving some little services from my friends, when attended with circumstances of generosity and endearment, as I ever did in any of greater importance. And it seems to be the thought of Solomon, when he says, “ The desire of a man is his kindness.”

After what I have said with relation to your loss, I must tell you, that I am heartily glad, you are more successful in the far nobler pursuits of learning and virtue. I have much to say as to other particulars, but you see, that I have but just left myself room to add that I am

Your most affectionate

HORTENSIUS.

TO MR. WRIGHT.

REVEREND SIR,

Nov. 13, 1726.

I KNOW the value of your time too well to spend a great many words merely in acknowledging your favours. It would, indeed, be a most ungrateful return to rob you of that precious treasure merely because you have proved yourself one of the best

of my friends ; and therefore, sir, I will endeavour to conquer my strong propensity, to speak out of the abundance of my heart ; and only beg that you will always believe I esteem and love you as any other person of common sense and gratitude would.

I would beg the favour of you to send me a few more books, which I will direct Mr. Chantry to call for. You were pleased to indulge me in a liberty I took of soliciting you upon the account of some of my friends. I therefore take this opportunity of telling you that Mr. Davison of Hinckley gives his service to you, and desires that you will send him a parcel, which Mr. Chantry will call for when he comes for mine. I perceive he has not the happiness of being acquainted with you, and has been but little at London. If you knew him, I am sure I need not say any thing to recommend him to your esteem ; he is allowed to be by far the most considerable scholar amongst the dissenting ministers in these parts, and has therefore been very much urged to undertake the care of an academy. He has the most happy address both in the pulpit and in conversation, and is very remarkable for prudence, candour, generosity, and a great many other amiable qualities ; so that we rejoice in his settlement amongst us. I know, sir, you will take a peculiar pleasure in obliging a person of such a character. His own circumstances are sufficiently plentiful, but he has a great many poor people in his congregation, which increases considerably under his care, so that I

apprehend a donation from the charity will be very seasonable among them.

I continue to board with Mrs. Jennings, and think myself exceedingly happy in such a companion and friend. Her daily conversation is one of the most delightful entertainments of my life. In her I see a most amiable and instructive example of all the branches of the Christian temper which can be visible to the eyes of our fellow creatures, and combined with these are uncommon sprightliness and wit, solidity of judgment and delicacy of taste. Her circumstances are but narrow, for she has only fifty pounds a year to maintain herself, four children, and a servant; but she manages with a great deal of decency and frugality, and seems perfectly content with what she has, and cheerful in the assurance of the Divine care. I am every day so much indebted to her generosity and goodness, that all the service I can possibly do her is most justly at her command. In my present circumstances I can but just make shift to maintain myself, and can only serve some of my friends, by recommending them to others. You, sir, have peculiarly obliged me by your favour to my sister, in what you gave to my brother-in-law; and I do earnestly beg, that if you have any share in the distribution of charities left to the widows or orphans of dissenting ministers, good Mrs. Jennings and her family may be remembered.

I do not expect many letters from you, but should be glad of a few words in answer to this; and desire

that you would then inform me what Lexicon you find most useful for the Hebrew Bible and Greek Testament: at present I have only Passel and Buxtorf. I have the satisfaction of hearing of you very often when ministers and other friends pass through Harborough, in their return to London; and it is with a great deal of pleasure that I find persons of very different characters and sentiments agree in speaking respectfully of Mr. Wright. Not, sir, that I imagine that you, who are "filled with self-possessing joys," can feel any great regard to the applause or censure of others; but as I apprehend the heart may find its own happiness in the esteem of a person of your character, who can tell but there may be some secret self-interest in this which I am so ready to take for a concern for the public; since it so apparently reflects an honour on me, that such a person will allow me to call him my friend! Let me entreat you to express this friendship, by praying for me, and then I hope that I shall daily become more worthy to enjoy it.

I am, Reverend Sir,

Your most obliged and most humble Servant,

PHILIP DODDRIDGE.

TO MR. TONG.

REVEREND SIR,

Nov. 15, 1726.

THE last time I had the happiness of seeing you in town you gave me a great many obliging and condescending assurances of your friendship. I have now an occasion of applying to you, which did not then recur to my thoughts.

Mr. Wilson, of Bethnal Green, meeting me one day at the Amsterdam coffee-house, after many civilities, which seemed very surprising from a stranger as he then was to me, gave himself the trouble of inquiring into my circumstances at Kibworth; and wondering that we had no exhibition from the Presbyterian fund, though we had five pounds a year from the Independent, he promised to make a motion at the next meeting that some allowance might be granted us from the former. I should not have presumed to propose this myself, not being in pressing necessity, but certainly should be very glad if the point should be carried, and should think myself very much obliged to you, sir, in particular, if you would please to second the motion, if upon the whole you think it convenient. Our subscription alone cannot amount to above twenty-six pounds a year, and though a single man may subsist tolerably well upon that, if he manage with prudence and frugality, yet you must be aware, sir, that he can afford to lay out but little in books, or in the relief of the poor of the congregation, among whom he might probably be more useful if he could supply them in their necessities. I might further add, that as the present support of the minister

at Kibworth depends upon a few persons, most of them advanced in years, and likely to continue but a little while, which would make your assistance so much the more seasonable. However, sir, after all, I refer it to your consideration, and should be far from desiring any supply which cannot be obtained without the prejudice of others, whose necessities may be more urgent. I hope I have devoted myself, and my all, to God, and am very well contented with my present circumstances, though I would not be neglectful of any proper method by which they may be rendered more comfortable ; and I might have a probable prospect of being more useful. Whether — Mr. Tong second this motion, drop, or oppose it, I shall firmly believe that he acts upon the best motives, and that he is my hearty and very valuable friend, though he may not think fit to express his friendship in this particular way. May God always enable me to trust my affairs with Him as cheerfully as I can commit them to human friends of such a character as yours.

Mr. Some, Mr. Arthur, Mrs. Jennings, Mr. King, Mrs. Freeman, and their families are well, and give their most humble service to you. We all heartily pray for the continuance of your life and usefulness, and desire a share in your remembrance at the throne of Grace. I am with the most grateful sense of your former favours, Reverend Sir,

Your most obliged and most obedient Servant,

PHILIP DODDRIDGE.

TO THE REV. MR. MORELL.

REVEREND SIR,

November 5, 1726.

YOUR goodness confines me to one form of beginning my letters ; and I must, as usual, heartily thank you for your repeated favours. You are so ready to assist and oblige me, that you anticipate my requests, and almost my wishes. I had been a little thoughtful a few weeks ago upon account of a failure in our moderate subscription at Kibworth, which was twenty-eight pounds a year, and is fallen to twenty-six by death and other accidents ; and I was promising myself that some time or another I would take an opportunity of acquainting Mr. Morell with it. But I could not for shame think of writing so soon after I had waited upon him at Hampstead, and received so generous a supply from him there ; and now, sir, you send me a present which more than answers the deficiency of this year and the next. It is with a great deal of difficulty that I restrain myself from a more copious acknowledgment than your business would admit, or the freedom of your temper would easily bear ; but, in one word, I beg you to believe, that I entertain a most respectful sense of your goodness.

Good Mrs. Jennings sends her humble service to you, and her thanks for your kind remembrance ; and indeed, sir, I think myself exceedingly obliged to you for this valuable instance of your kindness

to her. I have still the happiness to continue with her, and am every day obliged to her for a most engaging generosity and friendship. I pay her eighteen guineas a year, and she will not give me leave to raise my price, because she thinks it as much as I can conveniently afford; and yet by the manner in which she treats me, I might suppose that I were a very profitable boarder, upon whom the sustenance of half the family depended.

Were I in the most plentiful circumstances it would be one of the most agreeable entertainments of my life to find out ways of being serviceable to her; but as it is otherwise, I heartily rejoice and bless God for it, that she has a friend in you, who can do that for her which I can only wish. I assure you, sir, that as far as I know her circumstances, she has received more of this kind of assistance from you, than from any other person, either in town or country, since the death of my dear tutor. She always speaks of you, with a very just sense of the value of your character and friendship, and would rejoice in any opportunity of paying you the civilities of her house, if Providence should call you our way.

It is my hearty desire that your life and your vigour may be long continued, that the richest blessings may attend you in all your personal and domestic concernments, and above all, that you may have the satisfaction to see the life and energy of religion prevailing in your own congregation, which I am

sure would be the greatest pleasure that earth could afford you.

I beg the continuance of your friendship, and am,

Reverend Sir,

Your most obliged and obedient Servant,

PHILIP DODDRIDGE.

TO CLIO.

MY DEAR CLIO,

November 23, 1726.

I WAS impatient of your long silence, but not at all angry, for I know you so well, that I will continue to believe that you sincerely love me, till you expressly tell me that you do not. Judge how well I love you, when I am beginning to write you a letter as I hear the watchman cry, "Past one o'clock, and a frosty morning!" But methinks, my dear creature, I rejoice in all this inconvenience, which may increase the evidence of the sincerity of my affection.

To-morrow I wait upon Mr. Warren to Northampton: with what an additional pleasure should I go, if I could hope to meet my Clio there! It is a fond kind of thought, and you will perhaps laugh at it, but I assure you it is a fact, that I love my horse the better since he had the honour to carry you. The Turks of rank dismiss the camel that bears the Alcoran on their pilgrimage to Mecca, but were I as

rich as the Grand Signior, I would never dismiss this horse while he was in a capacity to serve me, because when I am alone on a journey, it affords me the melancholy pleasure of looking back, and thinking where you sat. Oh, that I could as easily recollect all you said! Methinks I should then seldom want any other company, for I could hear nothing more agreeable, and every time it recurred to my mind I should find some new beauties which I had not before discovered.

You tell me you are in a great deal of trouble, but do not relate the particulars; if it be a love affair, know your own importance, and immediately make yourself easy by choosing a more worthy person from that crowd of admirers who always surround you; or rather pursue those pious and generous sentiments which you express in your charming letter; and as your heart is too valuable for any creature, consecrate it to the only Being in whom it will be a condescension to receive it.

You tell me Mr. Whittingham is going to be married to save his lady's life! I do not wonder that a lady may talk a little of death, and choose to spoil her complexion by a few restless nights, to secure so agreeable a companion for future nights and days; but I admire his generosity and consistency, and persuade myself that heaven will reward him for such heroic virtue! I do not apprehend my lady's life to be in any great danger, nor her lover's either; and yet for ought I know, I may be married too; and

then I am credibly informed it will quickly be in jeopardy, but I am so exceeding cold at this present moment, that I am no more concerned about it than I was when the prediction was uttered.

You tell me you admire Mr. Hughes's preaching, and I am heartily glad to hear it, for I have so high an esteem for him, and for you, that I like both the better for this approbation. It is impossible to express my esteem for him, but I do not at all wonder at it, since it is chiefly owing to my conversation with him, that I am able to write what it does not disgust my Clio to read, and to tell her with any tolerable decency how much I am

Her most humble Admirer and obedient Servant,

CELADON.

I read your postscript with peculiar pleasure, because it informs me that you are grown fat. I heartily rejoice in whatever is agreeable to yourself, and is an indication of returning health and tranquillity, only I most earnestly beg, that you will take a prudent care of that most elegant shape, which, methinks, should ever remain unchanged.

TO MR. HUGHES,

MY DEAR FRIEND,

November 23, 1726.

I HEARTILY thank you for your most obliging and entertaining letter. It is a folly, and yet methinks, when I consider the good sense, the sprightliness, the fine feeling, and the friendship which breathe in every line, I may complain that the sheets are so small, and wish that you would write on royal paper, and use as many abbreviations as possible. I thank you for the verses you are to send me. I am exceedingly charmed with them, but must defer a more particular criticism till I have seen them! I do not intend that remark for flattery, nor merely for the wild stare of humour, for I know your manner of writing so well, that I can form a tolerable judgment of them before they come to my hand, and am as sure they are entertaining, as I am that they are yours.

I have not forgotten my engagement about Scott and Mr. Jennings's Divinity, but Mr. Benyon is gone into Scotland, and I believe he has taken Scott with him. Mr. Walford, who was beginning his course with Mr. Jennings a little before his death, is come to Harborough; and as I am to read over pneumatology and divinity to him, I cannot spare a copy of either till after Lady Day. I am in too much haste, to send you the rules of short hand, short as they are. I admire your essay exceedingly, and would never send you one of my own, were it not that I am sure that from your genius it may receive

considerable improvement, and that, if there be any thing valuable in it, it will be peculiarly agreeable to you, not only as I am your most affectionate friend, but as I am a writer whom you have contributed to form. Go on, my dear friend, still to improve me by your inimitable letters and sermons, and you will be secure of this, that as I shall be growing still more worthy of your friendship, so I shall still set the greater value upon it; for the wiser and better a being I am myself, the more charms shall I discern in my friend.

I am yours most affectionately,

P. DODDRIDGE.

Tuesday, one o'clock in the morning.

How well must I esteem a friend that keeps me out of a warm bed, in such cold weather, at so late an hour.

Mrs. Jennings, and twenty other friends at Harborough, who are acquainted with your name, give their service to you and long to see you.

Mrs. Hannah Clark sends me word that she heard you preach at St. Albans the last time she was there, and that it was as brilliant a sermon as she ever met with in her life. What right have you to charm my female friends! It is well that your reputation is as dear to me as my own, or else I know not how I should have borne it, and yet, how could you help it. To speak seriously, I should have little opinion of a woman whom you did not charm!

TO MR. JOHN MASSEY.

DEAR SIR,

Nov. 20, 1726.

I HEARTILY thank you and am exceedingly obliged to you for so speedy an answer to my last, and for the pains you have taken in transcribing the valuable memoir of your late brother. I read it with incomparable pleasure as being, not only the undoubted evidence of the grace of God in his own heart, but as the probable means of awakening religious impressions in others, who, when they review it, will necessarily form a most delightful idea of the excellent friend whom we have lost. Let it be our care to improve it as an additional engagement, most diligently to cultivate those gracious dispositions which appear so amiable in him, that so we may be prepared for the enjoyment of his society in that state of supreme felicity where he shines in new beauties of character, far superior to those which the most intimate, or the most ardent of his friends, could discover while he blessed our lower world.

You urge me to send you some directions upon the management of your studies. It argues a true generosity of soul, to desire knowledge, and a great deal of humility to suppose that I am capable of giving you any assistance in its pursuit. I might very justly excuse myself from the task by pleading my own incapacity to suggest any thing which a person of so much good sense, and so large an acquaintance with books and things, will not easily meet with, to

much greater advantage in reading or contemplation. But, lest you should think this, only a civil way of declining the trouble of writing, I will offer such plain hints as occur to my thoughts at present, for I had rather of the two, that you should censure my weakness, or if you please my vanity, in so readily yielding to your request, than that you should suspect me of an unwillingness to give it. Nay, I will honestly confess, that I have a little self-interest in the affair, as I hope to receive some considerable advantage by submitting my thoughts to your examination and correction. I beg, therefore, that you will send me your free sentiments upon every particular, so that if a friend, who really needs assistance, should ask my advice hereafter, I may suppress what Mr. Massey condemns, and propose the rest with the greater confidence when it has passed the approbation of so judicious a critic.

I am going to open a magnificent palace, of which I myself have as yet taken but a transient survey, without visiting half the apartments, or examining half the curiosities contained in either. But when I consider how rich the furniture is, and how exquisite a relish you have for the entertainment it contains, methinks I am afraid you should grow too fond of it, and therefore, sir, I must earnestly entreat you to endeavour to bring your studies under such regulations as that they may not be injurious to your health, your business, or your devotion.

I do not apprehend your constitution to be athletic, and if you should bear hard upon it by too close an

attention to books, the consequence would probably be, that, as soon as you had begun to adjust your ideas, and to fix your schemes for your future employment of life, you would find yourself incapable of prosecuting them, and must languish away the remainder of your days in an absence from your books, when a small acquaintance with them had made you sensible of their external charms, and perhaps allured you to expect a great deal more satisfaction in them than you would ever in fact have found. I may add, that by impairing your health you would become, in a great measure, unfit for that other sphere of life in which Providence has placed you.

Let us remember, my dear and prudent friend, that we are to place our point of life, not in an attempt to know or do every thing, which will certainly be as unsuccessful as it is extravagant, but in a care to do that well, which Providence has assigned us in our peculiar sphere. As I am a minister, I could not answer it to God or my own conscience, if I were to spend a great deal of time in studying the depths of the law, or in the more entertaining, though less useful pursuit of a nice criticism of classical writers. I would not entirely be a stranger to these things, and there are twenty others I would just look into, although each of them alone, or indeed any single branch of either, might be the employment of a much longer life than I can imagine Providence has assigned to me, and should I suffer my few sheep in the wilderness to go astray, in an

ignorance of their Bible, and in a stupid neglect of their eternal salvation, while I was too busy to reclaim them—God would call it but laborious idleness, and I must give up my account with shame and confusion.

The thought, my friend, may be applied with a very little variation to you. It is in the capacity of a tradesman that you are to serve your family and country, and in them, your God; and therefore, although I would not have so fine a genius discouraged from entertaining itself with the refined pleasures of a student, yet it would be imprudence towards yourself, and an injury to the world, to spend so much time in your closet as to neglect your warehouse, and to be so taken up with volumes of Philosophy, History, Poetry, or Divinity, as to forget to look into your Ledger. Above all, sir, let it be your constant concern that study may not interfere with devotion, nor engross that valuable time which should be consecrated to the immediate service of your God!—God is the father of our spirits, and it is upon His sacred influence that they depend for an improvement in knowledge as well as in holiness. Now if we are abandoned by Him, our genius will flag, and all our thoughts become languid and confused, and it will be in vain that we seek the assistance of books, for when He ceases to act by them, the most sprightly writers will appear dull, the most perspicuous obscure, and the most judicious trifling; whereas, if we entertain a continual regard to Him in the constant exercise of lively devotion, we shall

engage His assistance and blessing in our studies, and then our success will quickly appear to ourselves and to others; the most difficult task will be easy, and we shall dispatch more in an hour, than we could otherwise have done in a day.

But what is still more desirable, when we are conversing with God, we are preparing for that world of light where our capacity will be most gloriously improved; where we shall be surrounded by the wisest and best society, who will be opening daily new scenes of knowledge, and where God will reveal fresh objects by a more direct influence upon our spirits than any which we have hitherto known in our brightest or serenest moments. Let us be diligent and zealous in the service of our God, and we shall be *excellent scholars* a thousand years hence! while those who have made the greatest improvement in human knowledge, while they have lived in the neglect of God, are forgotten, or rather, are consigned to the gloom of everlasting darkness. Let us remember that by every hour which we unduly take from God, to give to our books, we forfeit some degree of future happiness, which might have been the reward of that hour had we spent it aright. And when we consider that knowledge is a part of the happiness of heaven, we shall certainly find that, in the long run, we lose a great deal more than we gain by such sacrilegious encroachments, even though our studies should succeed much more prosperously than we have reason to expect.

My thoughts have led me much further in the prosecution of these hints than I at first intended ; but I hope their importance will supersede an apology. I thought to have added a word or two of advice upon that part of the subject which I suppose you would expect me to touch upon : as the Languages, the Classics, the Scriptures, Logic, Natural Philosophy, and particularly Astronomy and Anatomy, Jewish and Christian antiquities, civil and ecclesiastical History, and the foundation of Ethicks ; these I mention, not in the order in which they should be studied, but just as they come into my head. I propose in time to send you my thoughts on each of these heads, and perhaps may add some general advice upon the improvement of time ; but “ these,” as we say in the pulpit, “ must be reserved to another opportunity,” which I hope will quickly arrive. In the mean time give my hearty service to your whole family, whom I sincerely value and love, particularly to Mr. and Mrs. Massey.

I am, Dear Sir, yours,

With the sincerest affection and respect,

PHILIP DODDRIDGE.

TO MR. HUGHES.

DEAR ANTIOCHUS,

November 25, 1726.

YESTERDAY about eight in the morning I received yours by the post, and a quarter of an hour afterwards the parcel of books you sent so long ago by the carrier. You have already my hearty thanks for them. I am very affectionately concerned for the variety of misfortune which you so pathetically and beautifully represent. I will not say it would be worth one's while to bear them, that one might learn so to describe them, lest you should upbraid me with what you wittily call my darling sin. Oh that no other pressed more insupportably upon my soul! but this I will add, without any fear of so unjust and unkind an imputation, that a person of your character will find at last, that all the paths of God have been goodness and truth; and that in all the disappointments and calamities of life, God has dealt with his servants according to his word.

I am much concerned to hear of the death of good Mrs. Lomax, which I consider to be a much greater misfortune to my dear Antiochus than any unlucky turn in the wheel at Guildhall. Ever since I read your letter I have been considering how I might do you any service in the present exigencies of your affairs: now it happens that there are two chaplainships vacant in our neighbourhood. The one Mrs. Harcourt's at Duffield, which you know much better than I; the other at Thorpe, I think, in Cambridge-

shire, where Sir Francis St. John has a seat. He is a man of good sense, and has one of the finest libraries in these parts, particularly the best editions of the classics. These would be as free to you as your own study at Childwick. There has been some talk of Mr. Sage's going there, but I believe the present state of his health will hardly admit it; so that it is highly probable you may have it in your option. Mr. Some and Mr. Gutteridge have great influence there, and it is by them that you must make an application. The thought was first proposed to me by good Mrs. Jennings, who loves you a great deal better than your modesty will permit you to believe. She gives her hearty service to you, and earnestly desires you to come down to Harborough, and accept of the accommodation of her house for a few weeks, till the affair be determined. You will here have an opportunity of diverting yourself with the company of a great many very agreeable friends of good sense, politeness, and qualities of temper beyond what I have ordinarily met with. I entreat you by all the tenderness of friendship, to come; and lest that should be any hinderance, will most cheerfully defray the charges of your journey, which, if you come on horseback, cannot be great. You will have our company, my chamber, my books, my purse, as freely as you ever could your own, nor would you question it if you knew how entirely you command in my heart. Yes, my dear Antiochus, I esteem you more than I can express. Your society would add a new relish to every enjoyment of life;

and to say as much as I possibly can, I am persuaded I shall take as much pleasure in serving you as you could in serving me. If you come down on horseback, you may with very small expense send back your horse after next week ; and in the mean time Mr. Some will most willingly let it run in his close till the carrier return. Poor David is in greater danger from melancholy, than from any other distemper ; and I am sure Mr. Some would think himself much obliged to you for your company at Bowden for some time, and he is a man of so much influence in other affairs as well as in that I mentioned above, that I would not have you decline his friendship when you may procure it at so easy a rate. He has a great respect for you already, but I am sure it would be impossible for him to converse with you for a week or a month without its sensible increase.

I send this by the post, that you may not be pre-engaged before you receive it ; for I know that now you are at liberty, a multitude of suitors will be contending for your company. I intend to send the sermon you mention by the next return of the carrier ; and considering how long the books were detained before they came to hand, I think it great odds but that so small a parcel may miscarry ; and therefore take this opportunity of advising you to go to the Red Lion, the Mermaid, the Peacock, and the Sampson's Head, all on Holloway Hill, next Friday, and inquire for the carrier who lodges at one of them, though I cannot tell which, who will deliver it to you.

My hearty respects to Mr. and Mrs. Clark, Mr. Wood, and other friends. I own myself much indebted to Mr. Wood and your brother for the excellent letters I have just received from both, and intend if possible to answer them next week. May our God direct us in all the perplexities of life, and support us under all its calamities, till we are formed to such a perfection of character as to be above the need of affliction, and then we shall be for ever above its reach!

I am, with sincerest sympathy and tenderness,

Your

HORTENSIUS.

I charge you, not one word of that strange name beginning with a C. I never said any which looked half so much like flattery in all its most horrible excess; and fear it is vanity to accept of this, which you know was of your own choosing.

TO MR. GEORGE HUGHES.

DEAR SIR,

November 27, 1726.

It was with a great deal of impatience that I waited for a letter from you; and I was ready to imagine you had forgotten me, or at least the promise you made me of your correspondence, and was just preparing to remind you of it, when it arrived.

I dare not tell you how much I am charmed with the agreeable picture of yourself, which you have sent me, and how much more I admire the original, lest your modesty should lead you to think that I have fallen into a vein of flattery, or at least of compliment. I have too high an opinion of your good sense to imagine it would please you, and too much regard to my own reputation to think to amuse you by so slight a return. Besides, your brother has chastised me with so much severity for indulging myself in the pleasure of saying a very small part of what I thought of him, that I am obliged to be particularly upon my guard against every thing that looks that way, for fear he should send me a second grave remonstrance. Yet methinks, if I should exceed a little, justice and humanity would require him to excuse it, since he himself has said so much to engage my affection and esteem to you, that it will be impossible for me entirely to conceal it.

I take this first opportunity of assuring you, my dear friend, that I accept the correspondence with a great deal of pleasure and cheerfulness, and I most heartily return you all the engaging assurances you give of undissembled friendship; and I beg that you would lay it down as a maxim in your commerce with me, that you are to use me with just such a degree of freedom as you desire I should take with you. Thus much for the ratification of our treaty of alliance, in which I am very sensible that I shall be a considerable gainer.

And yet, good sir, you lay me under the necessity

of complaining in my very first address. With what face could you call yours a homely letter, and tell me that you expect a much better in return: this is taking such a method of imposing silence upon me as nothing could surmount, but an invincible desire of receiving such another *homely* epistle.

You seem to write with a very exquisite sense of the pleasure of doing good; let this be an engagement to you to continue your endeavours to form me to such a way of thinking and of writing, as may not only conduce to your own entertainment, but may be useful on occasions of more public importance.

You are so kind as to command me, at least to entreat as a favour, that if I can imagine any way in which your acquaintance with the world and business may be employed in my service, I would point out the particulars, and that I may depend upon your care and zeal to effect them. I obey the command with the most humble submission, or grant the favour with the readiest indulgence; and you may, perhaps, find me so obliging in my compliance as to be almost ready to repent of your proposal; or at least have reason to do so, if uncommon generosity did not prevent it.

I will already begin with petitioning you for a favour, which I hope to obtain without much difficulty. Nothing can conduce more to our present tranquillity and future happiness than a steady and affectionate belief of a continual force in the principles of natural and revealed religion; and I have

always found my faith in them much confirmed by an examination of those parts of the subject by which the patrons of infidelity have endeavoured to destroy it. An atheist or a deist is a monstrous kind of creature, which in the country we only know by report; but I infer, that you gentlemen of the town, meet with them too frequently. Now I desire, sir, that if you should hear any of them reflect upon religion in general, or Christianity in particular, as an irrational enthusiasm, you will please to inquire into their *reasons* for such a censure; and if you find any thing new or curious in them, to do me the favour to transmit them to me. I shall be glad to pursue the thought as far as I can, and will most cheerfully submit my reflections to your examination and amendment. Besides this, sir, I desire that you would favour me with an account of any book which you think of value, or which bears a character in town; and I, on the other hand, will freely communicate my sentiments as to any that I have an opportunity of perusing. At present I would recommend my Lord Barrington's *Miscellanea Sacra*, which are just come to my hands. I have not yet read them through, but I find from a transient glance, and from the character of them which I hear from others, that they contain many admirable and curious observations, particularly many reflections upon texts of scripture, which I have never met with elsewhere, and yet seem to carry their own evidence along with them. You may certainly borrow them of Mr. Wright, who will

be glad of such an opportunity of serving and improving a nephew, whom I perceive he loves as a son.

I have no room to add any thing more but my most affectionate wishes and prayers that the divine favour may attend us both in every circumstance of our present and future existence; and that there may be the same security to you, as there is to me, that the correspondence we are entering into will be managed so as may be most conducive to our mutual entertainment and improvement. We are to answer to God for the time we spend in writing to each other, as well as in other employments and amusements. May we be able to give up this account with comfort and cheerfulness, as having devoted our common friendship principally to the service of that most indulgent Benefactor, to whom we are obliged for all its pleasures.

I am, with the sincerest respect and affection,

Dear Sir,

Your most obedient and most humble Servant,

P. DODDRIDGE.

TO MR. WOOD.

Nov. 30, 1726.

I KNOW not how to express my thankfulness to dear Mr. Wood for the great favour of so long and so excellent a letter. I am now very well disposed to

answer it line for line ; but incorrigible creature as I am, I am again in a hurry : how I came to be so is an unlucky kind of question, which it will not be for my credit very particularly to answer. I can only say, that a friend hindered me, I know not how long, with a very grave story about my mistress, which has put me into a most doleful fit of the vapours. How happy are you that are safe and quiet in the haven of matrimony ! while we, poor, unsettled bachelors, are exposed to continual anxiety, embarked on the uncertain sea of female caprice ; at the mercy of every wind and wave, and in continual danger of being lost. It was but a few months ago that I thought myself as secure of the harbour as yourself : but a furious storm has driven me back ; and for I know not how long, I have been beating about in the dark ; the starry eyes of beauty obscured, and the compass of affection destroyed ! I have not known whither I was bound : nay, by the force of some unaccountable enchantment, when I discovered the shore I had so long sought, and made towards it with the most friendly view, I was taken for an enemy, and chased away by a sharp discharge of the heaviest artillery of anger. All, however, arose from the old cause, which in so many other respects, is fatally mischievous.

The advantage is, that I have a much more exquisite relish of many fine passages in the classics than I ever had before, or could have enjoyed without this painful experience. I mean, particularly, those satirical strokes by which they expose the

vanity and the mischief of love, when it prevails to an unmanly degree. I have lately been reading Lucretius, and I can pardon a hundred fooleries in his philosophy, for the judicious reflections he has made upon love in the conclusion of his fourth book. But no passage affects me more than those lines referring to a mistress, jealous of her lover's bestowing a look or a smile on any woman but herself!

I have known the time when Flavia's resentment of the treason of a smile has almost distracted me for days. Perhaps my next mistress may turn the tables upon me, and take it into her head to make me jealous.

The recollection of this passage in Lucretius, and of others to the same purpose in the classics, leads me into a reflection which I think never occurred to me before; and that is, why the inspired writers who give us so many admirable representations, not only of the vanity of human life in general, but likewise of those particular objects which mankind are engaged in the pursuit of, say so little on the excesses of love. They do, indeed, caution us against its grosser enormities, but I do not find that they say one word in particular of those extravagances which frequently attend, what, by a great stretch of mutual complacency we are too apt to call honourable love. Will you allow me freely to propose a conjecture which just now arises in my mind, and that before I have bestowed five minutes in its examination. It was plainly the crime and the folly of eastern nations to keep that dear charming sex in a state of the most

abject slavery, so that the poor tender creatures, being trained up in sentiments of the most humble deference to those who were to be their supreme rulers and governors, dared not presume to utter a syllable of the many wild vagaries with which our gentle dames torment and distract us. Parental authority was then higher than it is at present, and daughters were disposed of like cattle at the mere will of their former owner. The woman was considered as an animal only designed for the propagation of the species rather than as a joint proprietor with her husband, in the whole of his temporal felicity. Besides all this, polygamy was then a very reputable thing, and allowed each single woman so little of her husband's company, that she might take it as a favour when he would afford her a visit. All these causes concurred to make the sex think themselves a very inconsiderable order of creatures; and thus it was no wonder that the men thought them so too, and consequently gave themselves but little disturbance about them; so that whatever there might be of sensual love, there was but little of the refined and mental passion, and consequently there was less need of cautioning people against its extravagance.

This conjecture seems favoured by those words in the song of Deborah, where, when Sisera's mother is represented as describing to herself the imaginary triumph of her unfortunate son, she particularly mentions this circumstance, that he had before this time divided to every soldier in his army a wife or two, for *נָשִׁים* is the word that we translate damsel,

which seems to intimate that the principal view in which they considered the women was that of creatures, who were so formed as to be capable of gratifying the amorous appetite of the men.

There seems to be a passage in Virgil which something illustrates the scripture I have mentioned, and the occasion upon which I have introduced it. It is in the speech of Ascanius to Nisus, when proposing an expedition in search of Æneas, who was gone to the court of Evander. The young prince, charmed with his gallantry, tells him, with the sanguine air peculiarly natural to a person of his age, that when Italy was conquered, which he takes it for granted would certainly happen, he would among other valuable presents give him

Ibi sex electissima matrum corpora.

Which, though it would have been a very awkward speech to persuade any other prince of that character in the age when Virgil himself flourished, was admirably well suited to the genius and manner of the times in which young Ascanius is supposed to have lived.

As this was the case in most of the eastern nations, it was peculiarly so in Judea, where the people were discouraged from maintaining that commerce with their neighbours which might have formed them to a polite behaviour, and so have given to the more tender sex that influence which they will always have over educated man.

It is true the New Testament was written in an age of the greatest delicacy, and after many of the

Grecian and Roman writers had said many admirable things upon the subject of love ; but one may easily account in some measure, at least, for the silence of the inspired penman upon this head ; for, if we consider the genius and education of the greater part of them, the wonder will in great measure cease. An honest fisherman would be the last man in the world whom one would expect to be experienced in the tender languishments of a lover ; and though a student who reads plays and romances, and drinks tea in the company of a lady, may naturally enough fall into some amorous contemplations, yet I imagine that Paul, under the eye of Gamaliel, accustomed to all the strictness and mortification of the Pharisaical sect, and engaged in the study of the Mosaic law, was under no very potent temptations of that nature. After these good men were engaged in the apostolic office, they had too much important business on their hands to attend to the encroachments of that ideal dominion, and were engaged in a struggle of mortification and affliction, which would leave them as little inclination, as they had leisure, for its consideration. Now, when we consider these things in conjunction, we shall easily allow it was not very probable that these good men should talk much of the vanity and anxiety of ungoverned love, a subject far more suitable to writers, who, like many of the Heathen poets, had been educated in the delicate luxury of a court, and had been taught by a woeful experience *in amore bene insunt omnia, &c.*

The sacred spirit, under whose influence the holy

penman wrote, knew all the follies of mankind, and could therefore have directed their thoughts to the most rational, copious, and elegant remarks on those things of which they had no personal experience; but we must recollect that the several discourses of the New Testament were originally intended for the immediate use of the first Christian converts, who were generally gathered from the meanest of the people, whose habits rendered them but little subject to amorous entanglements. Besides, it seems beneath the sublime genius of the gospel to descend to the world of such little vanities. It was the design of that illustrious dispensation to unite the heart to God in the Redeemer, and to fill it with the prospect of an immortal glory; and when Peter and Paul are dilating on such momentous subjects, it is not to be expected they should spare a thought for those little elegant remarks which Lucretius or Horace might think of the greatest importance. It is enough that they charge us in general, not to devote ourselves to the love of the world, but to adore our God with all the strength and might of the soul; and to maintain such an affection towards His creatures, as to be able to resign them to Him, while we fix our hearts on things above, and look not too ardently at those things which are seen and temporal, but to those which are unseen and eternal.

These general precepts, duly attended to, will effectually preserve the soul from all the disquietude, and all the guilt, which inseparably attend the extravagancies of love; and besides, the apostle, with-

out descending to the little niceties which were below the notice of an inspired writer, has indeed given us one very express caution against an excessive affection to a fellow-creature, even in an instance where of all others it might seem to be most pardonable, it is, "let those who have wives be as though they had none!"—Now, if we are to take so much care to preserve our hearts from being engrossed by those to whom we are united in the most intimate relation, in one of peculiar tenderness, and from which the principal happiness of life does in a great measure flow, the argument concludes with an undeniable strength against an excessive fondness for those to whom we are not joined in so intimate an affinity, and on whom our happiness does not necessarily depend.

But I am surprised to see how long I have preached upon a subject which I intended to dispatch in half a dozen lines. You will perhaps expect I should remember to proceed methodically, and mention the other advantage which I have received from that lamented love, and which it is peculiarly proper for me now to subjoin. In short it is this, it furnishes me with a stronger excuse for idleness on the one hand, and for impertinence on the other!—I intended it at first as a reason why I could not write you a long letter, but I think it is out of date with regard to that, for you see how I have got over the hurry which I talked of at first; and I hope you will allow it as an instance of peculiar esteem. As to the impertinence, let me entreat you to pardon it. I have

not yet read over what I have written, but I am sure there is a great deal more for you to forgive. However, take it all in good part, as coming from a poor unfortunate lover,

And your most obliged and affectionate Servant,

P. DODDRIDGE.

P. S. I desire you to write quickly, and continue your criticism, which charms me exceedingly. I have noted some such parallelism between some passages in Homer, and the Proverbs of Solomon, as you speak of, which I may perhaps presume to communicate to you. Pray write, and scruple not to send your next letter by the post. Had I paid as many shillings for the last as I shall pay pence for the next, I should think it cheap. Let me know in a few words how two friends who understand the general principles of grammar and the Latin language may best proceed to learn French.

TO MR. GUTTERIDGE.

DEAR SIR,

Dec. 2, 1726.

MRS. WINGATE being now a-bed, and I suppose, according to the usual custom, fallen into a very sound sleep, desires me to write something for her; and having a profound respect for a lady of such uncommon merit, I herein accordingly obey her com-

mands, though I do not remember one word in particular of what she wished me to say. I think it will be but good manners in you to come over to Harborough and inquire yourself; and if my letter produces this effect, I am sure it will answer its end much better than if it descended to twenty particulars.

I was a few hours ago in the utmost consternation upon account of a mournful accident which I now almost tremble to relate. I was paying a visit to good Mr. Saunders at Kettering, and he not being at home, I amused myself for a while with a young gentleman, who, by what method I know not, was master of a delightful pot of metaphorical, or, if you please, catachrystical chocolate, which we were drinking, without the prudent precaution of turning the key. Now had wise Mr. Gutteridge been with us, we had managed the affair with greater discretion! However, in the midst of our entertainment, the Elder and Deacon of the church came in about business of public importance, and surprised us with the cups in our hands, when we were in such an alarm, that we threw down the whole pot, which was spilt upon the floor in the most lamentable manner: your own eloquence would fail you, if you attempted to express the greatness of my confusion, or the severity of their expostulations. In short I was in the utmost danger, not only of being degraded, but of being sent to the inquisition, which my wild fancy had transported to Kettering,

when I awoke from my terrible dream, and happily found myself in a more tolerant place.

But minutes of time are now important, Ignatius awaits my leisure, and obliges me to conclude my own epistle, to consult his, which, if it be not of greater importance, has at least met with the surprising fate of continuing upwards of fifteen hundred years in the world. Had I any considerable reason to hope that mine would be equally lasting, I would, for the sake of my own reputation with posterity, be more copious in expressing that admiration and affection with which I am

Mr. Gutteridge's most obedient Servant,

P. DODDRIDGE.

It appears, says my commentator, by the date of this letter, that the author flourished in Great Britain towards the middle of the eighteenth century. He plainly appears to have been a *preacher*, because he speaks of *deprivation* as what he was apprehensive of. And he certainly must have been very intimate with the ladies, because he knew how well they slept, and was entrusted to write for them. A most honourable testimony! but what he means by *catachrystical chocolate* must remain among the *δυσνοκτα* of the learned, at least until some abler critic arise to elucidate it. This, however, is evident, that it was some inflaming liquor forbidden to the clergy by the canons of their church. For

further illustration, see a remarkable passage in *Guttridgii Vita*, p. 120, and *Asoti Vita*, p. 158, 168, 173, 192, et passim.

Humble service to Mrs. King; Mrs. Jennings and Mrs. Wingate will no doubt be very much at your service when they are awake.

TO MR. HUGHES.

November 30, 1726.

WHAT will my dear Antiochus think of me, when as soon as I send one letter I begin another. He must at least allow it to be a proof of my esteem. I should indeed have attended to some other affair that calls upon me with more importunity than I could wish; however, I will take but a quarter of a sheet, so that I may not quite tire you.

If you are sincere in your grave renunciation of Nigrilla, which I a little suspect, I am the better satisfied, because, from some late intimations, I imagine the affair may otherwise cost you no little trouble. You are happy indeed if you can give up a mistress with so good a grace, but I question not but you will soon be re-engaged; and then pray remember the passage which I pointed out to you in Lucretius, and which my own experience abundantly confirms.

I am glad you like the Banishment of Cicero; but find you have been misinformed as to the author.

It was originally written in French, and translated by a nonjuring refugee, as some assert, though others ascribe it to Atterbury.

I am surprised that you disrelish that admirable translation of the Georgics. I cannot think elegance and harmony the only things to be attended to in a translation, and I find nothing else wanting; thus I plainly perceive, by the diversity of our judgments upon that head, that either I or you must be a verification of "*nemo mortalium*," &c.

I am very much charmed with Sherlock's discourse on Prophecy; but I query the justice of many of his glosses on scripture, especially in his dissertation on the Second of Peter, nor can I fall in with his sentiments relative to the restoration of the earth after the deluge, for reasons which I shall refer to another time.

I have not yet seen either the poem on Winter, or the paraphrase on Job.

I was much amused by your account of the celestial *bonfire**; but I find by your history of the phenomenon, that it was much more beautiful in your more southern sky than here, unless, as I am ready to imagine, you have added the ornament of the poet to the narration of the philosopher.

I have not time to mention the books I have lately read, and will only tell you that I have gone over the three volumes of Burnett's History of the Reformation with a great deal of care. I likewise read the records at the end, if they seemed to promise

* Aurora borealis.

any thing curious, and was exceedingly entertained by several; hardly any thing charmed me more than the letters at the end of the first volume, which passed between the most celebrated reformers in England and at Zurich. You will hardly believe it, but I assure you it is my settled judgment that Jewell writes with almost as much simplicity, elegance, consistency, and spirit as Pliny himself! indeed there seems to be a very remarkable resemblance in their manner.

I return your sermon, and will reform so much upon your late admonition, as not to say a word by way of panegyric; and it is a happy rebuke that delivers me from a task to which my capacity is by no means equal. I must however add, that when I read it last night, by way of taking my farewell, it kept me awake as the victories of Miltiades did Themistocles.

I likewise send you my sermon, which I have left Master Arthur Jennings to transcribe from my notes; it was preached in my usual way, and has little to recommend it to your approbation. I send it you to be examined and corrected, and then returned. If you would see it to the best advantage, let Mr. Wood read it at some leisure hour: he heard it, and can witness for me that it is just as I delivered it. I have this comfort in sending it to you, that the best judges are always the most candid, and that your friendship will so dazzle your eyes, that you will either find or make beauties.

I insist upon a long answer by post as soon as

you receive this. I take a great deal of pleasure in reading your letters, though I do not much admire little slips of paper that sometimes happen to be wrapped in them. I hope you will quickly come down to Harborough, that I may have an opportunity of expressing a little of that zeal and sincerity with which I am

Yours, &c.

HORTENSIVS.

TO MR. CLARK.

REV. SIR,

Nov. 30, 1726.

I AM sending a packet to St. Albans, and cannot forget my best friend, though I have written so lately, and have nothing important to say. Besides having dispatched copious letters to Mr. Wood and Mr. Hughes, I have left myself but little time.

I owe you an account of my studies, and a much more particular one than I can now give; yet my not being able to tell you as much as I intended, would be a very poor reason for not saying any thing upon the subject.

I have lately been reading the three folios of Burnett's History of the Reformation in England, with more pleasure than I can express. He appears to be one of the most masterly writers, and always retains a sense of the dignity of his subject, and writes with a majesty worthy of it. He does not study the ornaments of style, but expresses himself

with plainness and propriety; and always appears to have a most sincere regard to truth, even when it is least honourable to the character of the bright hero of his history. The third volume is a Supplement to the former, and contains many valuable passages. He there corrects all the mistakes which in thirty years he had discovered in the former parts, and states them with an air of candour that establishes his character for veracity on the surest foundation, and reflects an honour on the other parts of his performance, of which it would not otherwise be susceptible. The records which he throws into the Appendix are admirable testimonials of the truth of his History, and illustrate the circumstances of many facts and characters.

I have been reading Lucretius with much care: he is indeed, as he is commonly esteemed, a charming poet, but a most contemptible philosopher; nor have I ever yet met with a writer whose descriptions are finer, and whose arguments were meaner. I think he was no fitter to write *De rerum Naturâ*, than a fine landscape painter would be to compose a treatise on anatomy. Crease's translation is so sorrily done, that I should wonder at the applause it has met with in the world, if I did not know it is a common thing to give a character of a translation without comparing it with the original.

I have just been looking over the *Sphynx*, in which I find a variety of things which are very curious, but many that are utterly contemptible, and seem to have been reprinted merely because they

were scarce; whereas it had been a charity to the world to have burnt the only copy remaining. Methinks, it is an unhappy thing to be obliged to spend several hours in a book, merely to have more authority and reason than our neighbours to say that it is not worth the reading.

I have lately read Howe on the Spirit. There are many very useful observations in it. He every where breathes a most excellent temper; and I think one may see more of the man, and of his way of preaching by this, than by any other of his works which I have yet perused.

I hope to see you in a few months on my way to Enfield, where I have promised my assistance for one Lord's day; and am,

Reverend Sir,

Your most obliged and most affectionate Servant,

P. DODDRIDGE.

P.S. When shall I be able to write Mr. Clark a short letter? Hearty thanks for Tully.

TO MR. HUGHES.

MY DEAR FRIEND,

December 9, 1736.

I PERCEIVE I was erroneous in some circumstances of the account I gave you about Thorp. It seems it is not a chaplainship, but a very small congregation of dissenters, not above fifty or sixty. There is one

Mr. Sinot, a gentleman of a moderate estate, who gives the minister his board and the keep of his horse, or will lend him one, whenever he has a mind to ride out, which in this county is a very considerable article, and would save at least five pounds a year. The family of Mr. Sinot is, by report, one of the most agreeable that can be met with; he and his lady are related to Sir Francis, and persons of a great deal of piety, good sense, and politeness. They are well acquainted with the world, and have so much generosity, and so much pleasantry in their tempers, that I perceive all the ministers in these parts are fond of their company, and ride over with pleasure to supply Thorp; and when they once get into Mr. Sinot's house, can hardly contrive to leave it before the middle of the week.

For my part I should rather choose to be there than at Sir Francis's, as upon other accounts, so principally upon this, that I should be secure of the most complaisant treatment, and free from the confinement of a chaplainship, which is one of the greatest inconveniences attending the office. You might here visit your friends as often as you pleased, and if they were persons of a deserving character, they would find a hearty welcome to generous Mr. Sinot; and be sure, if not of a splendid, yet at least of a cheerful entertainment. Sir Francis St. John's house is very near Mr. Sinot's, and being a man of thorough politeness, his table and admirable library would be as open to you as your own; and he would take it kindly, if you made use of them with freedom.

On the whole it is an easy pleasant retirement, where you will be just able to subsist, where you may do some good, and be preparing for more extensive service. You may probably be expecting something more considerable as to salary elsewhere, but I question whether you would easily find a place more entirely suited to your temper, or where, for the number of the people, your character would be more relished or admired; and I am sure that it is possible to live on twenty-three or twenty-four pounds a year, seeing the charge of board and horse-hire are excluded, because I now live very comfortably on less.

There is another circumstance which would recommend Thorp to some people, and I believe would not be altogether disagreeable to you. There is a very pretty girl in the house where you have to board—I have heard twenty fine things of her character since I wrote the above, so that you must go!

There are many innocent moments in life in which we lose our relish for books, business, and argumentative conversation, and may find an entertainment in the playful society of young girls, which nothing besides is capable of giving. There is something in every innocent look, and in every gesture, when they are in good humour, which plays about the heart with gaiety and pleasure; and a man must be dead indeed, if their lips and eyes cannot inspire him with something which it may be agreeable for him to say, and for them to hear.

I had sent you this packet on Wednesday, but

was detained at Northampton, where I preached last Lord's day, by a downfall of snow without doors and two charming girls within ; and then who would ride twelve miles merely to serve a friend ?

But to be serious. With this I send several letters, which I desire you to deliver. Seal those that are open, and take particular care of that for Mr. Wright, consult with him about Thorp, but not one word of the latter article. Send me an answer as soon as you receive this ; and when you send a single letter, let it be by the post ; when a packet, by the waggon, with a line or two of advice by the post, specifying the carrier's name, for we have at least twelve who go through this town.

Write to Mr. Some and Mr. Gutteridge by all means if you like Thorp, not because there is any immediate need of it ; for what they can do in your affair will be done before this comes to your hands, but because it is impossible for them to receive a letter from you which will not increase their respect and affection prodigiously.

PHILIP DODDRIDGE.

TO THE REV. SAMUEL CLARK.

REV. SIR,

Harborough, Dec. 12, 1726.

THE accidental delay of the packet I intended for St. Albans, about ten days ago, saves you the charge of double postage for a much shorter letter than you generally receive from me ; and yet, had that charge been greater, I am confident the billet had not been unwelcome, because it comes to point out a way in which you may enjoy one of the greatest pleasures of your life—serve a valuable friend, and promote the public interest at the same time.

There is a congregation vacant at Thorp, near Peterborough, which I, and other much better judges, think would be an agreeable settlement for Mr. Hughes. I have sent him an account of the particulars, which I suppose he will communicate to you. As I am a stranger at Thorp, I could wish that you would send a few lines to Mr. Goodrich, at Mrs. King's, in Oundle, and to Mr. Some at Mr. Bayes's, in Harborough, giving some further account of Mr. Hughes from what you have observed, both as to his preaching and behaviour, since his settlement at Childwick. I cannot but think that what Pliny says of his friend Cremutius Rufo may, with a great deal of propriety, be applied to him—that he is, *brevi producturus alios si interim provectus fuerit te.*” And there is certainly the utmost solidity what he immediately adds ; “ *Ne cuiquam tam arum statim ingenium ut possit emergere nisi, illi*

materia, occasio, fautor etiam, commendatorque contingat." Excuse the pedantry of so long a quotation, since it is a sentence, part of which I hope upon occasion you will recollect on my behalf as well as on his, and I am sure we could neither of us be desirous of a testimonial from a person dearer to us, and more justly esteemed by the world.

I am, Reverend Sir,

Your most obliged Servant,

PHILIP DODDRIDGE.

I have lately preached twice at Northampton, and have the character of a very orthodox divine; but to my great mortification, I hear from another quarter, that my sermons are all Do, Do, Do! To speak my sentiments without reserve, I think the one too favourable, and the other too severe. However, I comfort myself under the censure of the latter with a strong suspicion that the sagacious person from whom it came is the same who was a while ago restrained from boxing a neighbour, who was not altogether so orthodox as himself in the doctrine of justification, by the powerful impression of those words of the apostle—"Lay hands suddenly on no man."

TO MR. RICHARDS.

DEAR SIR,

December 20, 1726.

I HAVE neglected writing so long that I am ready to fear you have forgotten me. There is this advantage however attending the misfortune, that while I have been forgotten, my negligence has been no offence, and you have entertained no resentment against me. But, now I have put you in mind of my being alive, you will recollect my fault, and I must therefore ask your pardon. I can give no general reason for so long a delay, but I had a particular reason, or at least an excuse, for neglecting it every day. Sometimes I have been abroad, sometimes in the park, sometimes too busy, and sometimes too idle, sometimes making sermons, and sometimes drinking chocolate. If you never neglected writing to a friend whom you sincerely valued till you put him out of patience, and yourself out of countenance, I will submit to a very severe censure; but if your conscience tell you that you have, then "*veniam damus petimusque vicissim*."

I have, as you may very well suppose, read several chapters since I saw you last. I have met with a great many difficult passages, and I have comforted myself mightily with relation to every one of them, in the thought that I would shortly write to you about it, and should then not fail to receive a considerable light upon the point in question. I have also formed some conjectures on particular texts,

which appeared to me somewhat involved, which I intended to submit to your examination; but really, such is the fatuity of human nature, especially in a lover, that I have forgotten most of them. However, I recollect two or three of such difficulties, on which I earnestly desire you to send me your thoughts.

Query 1. Since it is undeniably plain that the former part of the twenty-fourth of Matthew relates to the destruction of Jerusalem, and the latter part of the twenty-fifth, which was delivered at the same time, to the last judgment only; where is it that the division of these subjects begins? and particularly are the 29th, 30th, and 31st verses of the twenty-fourth, to be understood figuratively, as describing the destruction of the Jewish nation, and consequent propagation of the gospel, or literally of Christ's appearance at the general judgment?

Query 2. Did the apostle, by that question, Matt. xxiv. 3, intimate any apprehension that the destruction of the temple would be immediately connected with the general judgment, or did Christ, as is frequently supposed, by the ambiguity of this answer, intend to favour a mystery which might be improved as an engagement to watchfulness?

Query 3. What peculiar reason may be assigned for Christ's appointing the blind man to go and wash at the Pool of Siloam in order to the recovery of his sight?

Query 4. How is that open declaration of his being the Messiah, verse 37, consistent with the maxim on which Christ generally acted in his public

converse, rather to leave his hearers to conjecture it from his discourses and miracles than to assert it in express terms?

I desire you would send me your thoughts on each of these queries; and if I have any thing to add by way of exposition or illustration, you shall certainly have it in a little while. I am so fully persuaded that I may find my advantage in such a converse with you, that nothing shall be wanting on my part to exchange letters every fortnight.

We all long to see you at Harborough. I in particular am impatient of that happy time. However, I am confident that our longing will quickly be satisfied, for you cannot fail of giving us a visit, since you know that our minced pies are admirable, and our company not altogether contemptible.

I am your affectionate Friend and Servant,

PHILIP DODDRIDGE.

TO THE REV. MR. BURROWS.

MY DEAR FRIEND,

December 22, 1726.

I FOUND so much pleasure in a few moments of your company when I was last in town, and was so much delighted with the revival of our acquaintance, that I could hardly have believed it possible that I should have spent a quarter of a year without writing to you, and I confess that I am the most inexcusable

man in the world in being guilty of such a neglect. I entreat you to consider that I have been punished already, as I have lost the pleasure of receiving a second letter from you.

I know you will expect I should tell you some news of your old acquaintance in these parts, but I have nothing very remarkable to say with relation to any of them. I directed your generous present to Mr. Sage, as I suppose he has informed you. I heartily rejoice, my dear friend, that Providence has placed you in such plentiful circumstances, that you can indulge the liberality of your temper in such instances as these, and I rejoice in so generous and Christian a disposition, which I have long known to prevail in you. It is, no doubt, highly ornamental to religion, and may be the means of rendering your public ministrations more useful.

Poor Mr. Sage still continues weak and incapable of public business, but he seems rather on the mending hand, and we flatter ourselves with the hope of his recovery. I desire you will not forget him in your prayers, for the more I converse with him, the more do I discover of the excellency of his character, which seems to me something like a vein of gold in the bowels of a mountain, which is barren on the outside, and cannot be broken up without some difficulty.

Mr. David Some is rather worse than Mr. Sage; and I own that I have many anxious fears upon his account. I dread the thought of losing a friend whose piety and good sense, obliging temper, and

ready wit, do far exceed what I can generally discover in persons of his age, even with equal advantages of education. He has read but little these last four years, but has improved more by conversation and reflection in this languishing illness than one could have expected he should have done by the closest application to study in perfect health.

Mr. Gutteridge continues at Oundle, and Mr. Richards is shortly to be ordained at Ashby. Both behave in a manner very honourable to themselves, and very comfortable to their friends. Mr. Mattox goes on most triumphantly at Daventry, and makes the most illustrious figure of all Mr. Jennings's pupils in these parts.

Mr. Morris, the Antinomian preacher at Rothwell, in our neighbourhood, has lately published a most ridiculous piece upon Baptism, in which he challenges all the world to produce one instance of Baptism by immersion in scripture, even from the most primitive antiquity. He is answered by one John Giles, or Gill.

Daniel Stephen, the lay preacher at Daventry, has published an eighteen-penny book, about the liberty of prophecying, in which he is very severe upon Mr. Some by name; which I mention, because it is so uncommon a thing for any of our Leicestershire ministers to have their names in print.

I live here very agreeably at Harborough; and if you will come down and spend a few days here, we will take a ride and see as many of our old friends as we can, and honest John Hulford, who is by a

miracle, recovered out of the jaws of orthodoxy, is come to spend some months in our house, of which I am heartily glad. Mr. Hughes, who behaves as well as the best of his friends could wish, is now disengaged, but will I hope come and settle in the neighbourhood. In the mean time, my paper will not allow me to enlarge ; for I have hardly room to add in a decent manner, that

I am, Dear Sir,

Your most affectionate Friend and Servant,

P. DODDRIDGE.

P. S. A lay friend of ours at Kettering heard Mr. Bradbury at London a few days ago, and is returned raving mad ; and poor Mr. Saunders is in danger of excommunication, for a most catholic sermon on Moderation.

TO MISS JENNINGS.

DEAR JENNINGS,

January, 1726.

You will probably be surprised, that in the midst of the familiarity of daily conversation, I have recourse to the formality of a letter ; and still more, when you find it is to tell you seriously, that there are some things in your behaviour which I am so far from admiring, that I think it worth my while to spend half an hour on a Saturday morning to engage you, if I can, to reform them. To come directly to

the point, there are some particular seasons, which have occurred oftener within this last month than in all the other fourteen I have been at Harborough, in which you seem to imagine that you have a Dispensation to treat me just as you please, without any regard to the considerations not only of friendship, but of common politeness! I have not time to tell stories with pen and ink, and so will not enter into particulars; besides, the instances are individually so trifling as not to deserve mention, though when ten or twenty occur in a day, they amount to something that cannot be seen without observation, nor borne without some resentment; at least, where there is not a perfect indifference, which, by the way, they have a great tendency to produce.

I appeal, my dear, to yourself, whether it be decent entirely to disregard many instances of kindness and respect, which though in themselves very little, are such as evince a mind disposed to please you; whether even so very a trifle as a cup of tea, when offered with civility and good humour, ought not either to be received or refused with a smile or a nod. Or if an air of pettishness in the whole behaviour be the most agreeable and equitable way of refusing those innocent freedoms which you know at the worst are but the errors of excessive tenderness.

After all, my dear, I own that these are but little faults, yet when they recur frequently they throw a blemish upon a character that would be otherwise very agreeable.

I have been something more surprised at such behaviour to me, as I know that since I came into the family, I have loved you most heartily, and treated you not only with constant civility, but with tender friendship. It is with pleasure that I have discovered any opportunity of serving or pleasing you. I have spoken of you with the most affectionate respect in your absence, and almost quarrelled with some of the wisest and best of my friends, for charging you with that negligence and affectation of which I have now reminded you; and you yourself know, that when you have been disposed to quarrel and find fault, you could fix on nothing but an excess of fondness. Forgive me this wrong!

And yet on the other hand, I can never believe that you apprehend that I offer myself as a lover, and that it is therefore necessary to treat me with an air of coldness and scorn, that I may not take too much encouragement. I know not whether your late *complaisant* refusals were in jest or earnest; but of this I am sure, that if they were in jest, they had not so much wit or humour as to excuse their repetition thrice; and if they were in earnest, they were very unnecessary! However, to prevent such dreadful apprehensions, I do seriously assure you, that I have at present no such thought; and I here give it you under my hand, that if I ever offer any thing of that nature, I will proceed in form. I will acquaint mamma in the first place, and will never

On the whole it is an easy pleasant retirement, where you will be just able to subsist, where you may do some good, and be preparing for more extensive service. You may probably be expecting something more considerable as to salary elsewhere, but I question whether you would easily find a place more entirely suited to your temper, or where, for the number of the people, your character would be more relished or admired; and I am sure that it is possible to live on twenty-three or twenty-four pounds a year, seeing the charge of board and horse-hire are excluded, because I now live very comfortably on less.

There is another circumstance which would recommend Thorp to some people, and I believe would not be altogether disagreeable to you. There is a very pretty girl in the house where you have to board—I have heard twenty fine things of her character since I wrote the above, so that you must go!

There are many innocent moments in life in which we lose our relish for books, business, and argumentative conversation, and may find an entertainment in the playful society of young girls, which nothing besides is capable of giving. There is something in every innocent look, and in every gesture, when they are in good humour, which plays about the heart with gaiety and pleasure; and a man must be dead indeed, if their lips and eyes cannot inspire him with something which it may be agreeable for him to say, and for them to hear.

I had sent you this packet on Wednesday, but

was detained at Northampton, where I preached last Lord's day, by a downfall of snow without doors and two charming girls within ; and then who would ride twelve miles merely to serve a friend ?

But to be serious. With this I send several letters, which I desire you to deliver. Seal those that are open, and take particular care of that for Mr. Wright, consult with him about Thorp, but not one word of the latter article. Send me an answer as soon as you receive this ; and when you send a single letter, let it be by the post ; when a packet, by the waggon, with a line or two of advice by the post, specifying the carrier's name, for we have at least twelve who go through this town.

Write to Mr. Some and Mr. Gutteridge by all means if you like Thorp, not because there is any immediate need of it ; for what they can do in your affair will be done before this comes to your hands, but because it is impossible for them to receive a letter from you which will not increase their respect and affection prodigiously.

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to show them, in any instance, that you despise them, is carrying the matter to an outrageous extremity, and may probably throw them into such despair as may prevent their taking proper measures for their amendment. What you said to dear Kitty about my offers of matrimony was a most grating instance of this, and not to be remembered without something of indignation, even while my heart is overflowing, as it now is, with the tenderest sentiments of friendship towards you. It was to a surprising degree hasty, and terribly spiteful and unjust, and the very recollection of it makes the veins of my forehead swell so high that I resolve never to trust myself to mention it again ; and I should be much happier if I could engage never to think of it.

The last thing, madam, which I have to mention is, that you seem so prejudiced in favour of your own notions, that it is one of the most difficult things in the world to fix a conviction upon you, or to procure an acknowledgment that you have been mistaken ; nor do you seem to take it very kindly when people interest themselves in your affairs so far as to intimate that they think you have in any instance been to blame.

I heartily wish that this letter may not furnish a new proof of the justice of these suggestions ! If it should, I beg that you will reflect upon your rising displeasure ; for in short, madam, I will not enter into a dispute with you. If I were, I do verily believe that the subtlety and acuteness of your wit would puzzle me upon many of these heads,

although it would be a poor excuse. Rather, madam, be persuaded to look into your own heart, as one that would impartially examine, and by the amendment of an error triumph over herself; and to make you the more suspicious and impartial in the examination, I would further remark, that these are not merely my own desultory reflections, (which, with the opinion you have of my incapacity of judging people's characters, you might perhaps despise) but that several persons whom you acknowledge to have a great deal of good sense, and who most intimately know you, and most sincerely love you, are entirely of my opinion as to every one of these matters, and have themselves pointed out many instances which the excessive fondness of my friendship might otherwise have overlooked. However, I hope, madam, that whatever you may think of the justice of this censure, you will have no inclination to doubt its kindness. It would be an injury to your good sense, to question whether you had seen, that, in the midst of all other failings and mistakes I have been chargeable with in respect to others, I have always treated Mrs. Jennings with the tenderness of a brother, and the respect of a son; or, if in any degree I have failed in what I thought the most exact decorum, that it has been owing to an uncommon degree of esteem which, in conjunction with the natural warmth of my temper, has made every instance of unkindness or slight from her not only grievous but intolerable. My entire affection for you is above being expressed by any of those little compliments which in the sin-

cerity of my heart I address to others. Let it suffice to say, that I acknowledge your society and friendship as one of the greatest comforts of my life, and that every thing that is mine is as entirely at your service as if it were your own; and that every thing that is yours is as dear to me as if it were mine. You are the only person in the world to whom I write "dearest madam," and when I have written that—I need write no more.

PHILIP DODDRIDGE.

TO MRS. WINGATE.

DEAR MADAM,

January 18, 1726.

You were so kind yesterday morning as to tell me of some things which you thought amiss in my behaviour, many of which I own were very just, as upon a little reflection I plainly perceived, and am willing to believe the same of some others where I am more in the dark, and can as yet recollect nothing in my behaviour that could lay a just foundation for such charges.

In most of the expressions of friendship it is my misfortune to rank inferior to yourself, but in this I am resolved to keep pace with you; and though I may not be able to find out so many defects in your character as you have found in mine, I am determined to do my best, and to tell you all that I know;

to proceed any further would be calumny and not friendship.

In order to take off that air of rudeness which might otherwise appear in presuming to find fault with you, I must do myself the justice to own that I steadily esteem your character to be far superior to mine, in many important instances; and that, as to the infirmities of temper, which I am going to enumerate, I find them almost every one in myself, among many others from which you are entirely free.

With this precaution I will go on to the enumeration of your faults, which I hope will neither be defective nor extravagant in any considerable instance, for I have endeavoured to recollect what I found out when I have been angry, and therefore more quick-sighted; but I have judged of them, and do now mention them to you, in the most sedate composure and harmony of mind, and with a heart full of the tenderest sentiments of friendship.

The most considerable fault of my good friend, and that to which most of the rest are reducible, is vanity. Few people in the world have so many fair excuses for it as yourself; and yet, what is upon that very account the more surprising, few discover more in every circumstance of life. It even constantly appears when we are drinking chocolate, and has spoiled the pleasure of many a dish, at least to me, if not to the rest of the company; though after all, whether my uneasiness arose from good sense, or a severity towards pride, is what I am to this moment

very uncertain about. I own I rather suspect it was owing to the latter feeling; and here I would observe, that as pride is the most conspicuous fault of two persons with whom you most intimately converse, so you must expect but little quarter from us, though in justice it ought to be otherwise; yet it is a fact, that Pride hates that pride in another, which virtue and humility would only disapprove.

This vanity, madam, makes you one of the most remarkable egotists that I have ever known; whatever is defective in the character of others, is generally reproved by telling the company how careful *you* have been to guard against it! And whatever is commendable, you inform us, and often without any mystery, that *you* are a bright example of! Though you frequently mention former mistakes, it is only as a decent kind of preface, by which you may introduce a declaration of *your* being grown wiser than you formerly were! Indeed nothing is easier than to accuse, or even to insult former Self, if present Self may but receive an accession of honour. The inconveniences of this figure of speech are obvious enough, but there is one happy effect attending it, which people are not sufficiently sensible of—I mean that, by this means, vanity often talks itself into a consumption; for it effectually stops the mouths of others who would be ready to praise us, if we would leave the work to their care; or it produces such direct compliments as are tantamount to the keenest stabs of satire, and so are poisons to our vanity, rather than its food.

An excess of jealousy is another imperfection which I have often observed in you as well as in myself; by which I mean only a disposition to be very much displeased with trifles which are not worth regarding at all. This, in a lady of so much good sense, is peculiarly remarkable, and an ill-natured world will be ready to gather arguments from every brighter part of your character to strengthen and aggravate this defect.

The natural consequence of this morbid sensibility is a readiness to express the displeasure which arises upon mere trifles by fretful and impatient speeches. With due submission, madam, I think you are peculiarly obliged to be upon your guard against this, because I hardly know any body whose temper inclines them more keenly to resent any thing that looks like peevishness in others. Now it is obvious, that if we cannot bear such kind of speeches, the best way to avoid hearing them is to take care never to indulge in them ourselves.

Upon this occasion, madam, I must observe, that you have often displayed your wisdom in an instance wherein mine constantly fails me. When you have said a hasty thing, and another answers with some smartness, you have known how, if not entirely to keep your own temper, which is by no means in your own power, yet at least to smother that resentment which would naturally arise upon such a provocation.

But, even while you are attempting this, your prudence does sometimes remarkably fail you, for

you cannot forbear triumphing over your antagonist by saying that *he* is hot and fierce, and that you will not talk any more because *he* cannot bear it! This, madam, may be very true, but yet you know it is more provoking than any thing that you could say; because it is glorying in your own superior wisdom, at the same time that you are exposing the imperfection of his temper in an important instance. However, you will have this consolation, that the rest of the company will perceive you are a sharer in the imperfection, though you do not know it, for they will naturally conclude, that if you were not very angry, you would not have taken so unseasonable a time for reproving him.

Another particular is, that though you seem to take a reproof with more patience and thankfulness than any person of your temper, that I ever met with in the whole course of my acquaintance, yet you sometimes attempt to defend, or at least to excuse yourself, by charging the same failure upon the person who blames you. Methinks, madam, you should not stoop so low, unless it were to serve a particular friend; nay, even to such a one I would not repeat such a condescension, for it is natural to imagine that reproofs which are given at such a time proceed from spleen and pride, rather than from wisdom and love; and then it is 'odds but your friend entirely despises your remarks, at least it is certain he will not think himself at all obliged to you for them.

Once more, madam, when you have contracted an aversion to any person, you are admirably ingenious

in giving the most unlucky turn in the world to every thing that he says or does, and you are apt to allow yourself the liberty of censuring his character with the utmost severity. If such remarks come to the ear of a person who has the misfortune to fall under your displeasure, it certainly provokes him, and makes him your determined enemy.

In the mean time, is not a negligent egotism the least agreeable way of entertaining a company which a lady of so much religion and good sense could possibly invent? Besides, when people imagine that your temper inclines you to aggravate faults to an excess, they will have the less regard for your judgment in those censures which are really equitable and rational.

These, madam, are, so far as I can recollect, the only faults I have ever observed in your behaviour; and I am ready to conclude there is a rational foundation for each of these reflections, because I perceive that the wisest and best of your friends, and those who most intimately know you, all agree in these sentiments. I thought it a more candid and generous part to mention them to you, than to dwell upon them in the company of others, and am fully assured that you will take it kindly. Their enumeration has been both a difficult and unpleasant task, but I find a sweetness in any trouble which may be serviceable to you; and I hope that what I have been doing will not be entirely useless to myself, since what I have said upon each of these heads will lay me under an

additional obligation to avoid the faults which I undertake to censure.

There is one immediate satisfaction attending the review of what I have written, which I will presume to mention, though perhaps modesty would rather require me to conceal it. It is that I am encouraged to hope that I shall never want matter upon any other subject, since I could write so large a letter upon a theme so barren in itself as the defects of Mrs. Wingate. I am, with the utmost sincerity and respect,

Your very great Admirer, your affectionate Friend,
and obliged humble Servant,

PHILIP DODDRIDGE.

TO MR. WRIGHT*.

REV. SIR,

January 17, 1727.

If I had not so very great a respect for you, I should be a much more punctual correspondent; but I frequently suppress an inclination to write, that I may not put you to any unnecessary trouble or expense.

* Dr. Doddridge may be considered fortunate in having, at this early period, conciliated the friendship of Mr. afterwards Dr. Wright, who, among many excellencies of the head and the heart, is said to have had a certain hauteur in his general deportment.

He was educated at Attercliffe, under the learned Mr. Timothy Jollie; and, after having been for some time chaplain to Lady Susanna Lort, was chosen assistant to Dr. Grosvenor, a celebrated

With the Bible, &c. which you lately sent me, I received your very excellent treatise on the Deceitfulness of Sin, and Hardness of Heart; but as I had written to Mr. Chambers for it amongst some other books which I bespoke of him, it was not till I received his bill that I knew it was a present from you. I heartily thank you for it, and shall endeavour to express my sense of the value of the gift by perusing it again and again, and by sending it through my congregation, and to many others of my acquaintance.

I should have read the book with pleasure if it had been written by a stranger, but it added a peculiar sweetness to its perusal, to reflect as I went on that it was my good friend Mr. Wright, upon whom

dissenting divine, then pastor of the church in Crosby Square. He afterwards became, in 1708, the pastor at Carter Lane.

It is related that, when a young man, the excellent Dr. Thomas Herring, who successively filled the Sees of York and Canterbury with so much private honour and public advantage, was in the habit of attending the chapel in Crosby Square, for the purpose of improving his elocution by a study of Mr. Wright, who excelled in the energy and solemnity with which he delivered his argumentative and pathetic sermons.

Perhaps few men have united, in a higher degree, the majestic serenity of the ancient Philosopher and the ardent philanthropy of the sincere Christian. During his last and lingering illness these qualities were evinced in a remarkable manner. So little was he subdued by the instinctive fear of death implanted in the human bosom, that he even cordially wished it, and often exclaimed, "Oh that Thou wouldst give Thy servant leave to die!"—remarking to his friends that, were it the Divine will, he could lie down to die, as cheerfully as to sleep. His last words were—"Why are thy chariot wheels so long in coming? Come, Lord Jesus—come quickly!"—His death took place April 3, 1746, in the 64th year of his age.

God had conferred the honour of producing a treatise, which through the divine blessing has a most powerful tendency to form the mind to wisdom and piety.

But I dare not allow myself to speak my sentiments at large, lest I should seem to have forgotten that very useful passage where you observe, that "flattery and unbecoming expressions of respect and esteem often take to themselves the name of courtesy and good breeding," and that when many men express an undue admiration, it is often from feelings of envy towards endowments of character superior to their own.

I took particular notice of that passage in the 170th page; "I shall beg leave to propose something of a practical kind," &c. I should be glad to know whether you mean this as an intimation of a design to publish a volume of such pieces. If you do, I heartily rejoice in it, and long to have the book in my hands. If you did not mean it as such a promise, I would however hope that the success of the valuable specimen which you have already given us may encourage you to attempt something more than you at first intended.

My good friend Mr. Gutteridge, of Oundle, whom, if I am not mistaken, I mentioned in a former letter as a person remarkable for eminent sense, prudence, and steady piety, is still maintaining the cause of truth and moderation with considerable success, in a town where half the Dissenters are Antinomians, and under the direction, or rather impulse of a most furious popular bigot, who, if I am not misinformed,

has of late received considerable assistance from Mr. Rigby.

Were you to write me a long letter every fortnight, it would certainly be very welcome ; if, on the other hand, I received but one letter from you in a year, I should not think I had any just cause of complaint. However, I have been thinking of a scheme to secure my own entertainment without intrenching on your most valuable time. I have observed that persons of the brightest genius have some gloomy moments in which they are unfit for any business requiring sprightliness of thought. Now, sir, if this should be your case, I would humbly propose that you write to me in such intervals as these, and even then you need not give yourself any manner of trouble to please me. Merely to say that Mr. Wright remembers me, and will call himself my friend, is a greater pleasure than most of my friends could give me, if they were to employ their gayest hours for my entertainment. For my own part I am not at all in pain what kind of humour I am in when writing to you. I hope I have always an honest and a grateful heart, which is the chief thing that can recommend me as a correspondent. And as for the rest, I am never so bright as to hope to charm you with my wit, and never so heavy as to be perfectly stupid when addressing such a friend.

I am, Reverend Sir,

Your most obliged and most respectful Servant,

PHILIP DODDRIDGE.

TO MR. HUGHES.

DEAR SIR,

Jan. 19, 1797.

I ALWAYS receive your letters with so much pleasure that you need make no apology for their frequency. I was heartily sorry to hear by your former letter that you declined Thorp, but can by no means arraign the prudence of a determination in which you were guided by so judicious a friend as Mr. Wright. I therefore dismiss the subject, without those tragical exclamations on my own disappointment, which the fondness of my friendship would naturally dictate. It certainly becomes us to remember that a divine Providence interests itself in the settlement of our friends, as well as in our own, and that wherever we are, if we behave as we ought, we shall find old friends, or form new ones. At least, God is in every place a most generous friend, a most indulgent father ; and, if we maintain a grateful sense of His favour, and always consider ourselves as in His presence, we shall have little reason to regret the absence of human friendship. I heartily pray that His care and goodness may attend you in all your steps ; that your studies and ministration may be delightful to yourself, and useful to the world, and that by this retirement, which you now so passionately pursue, you may be fitted to appear with still greater advantage in that post of public service for which I verily believe Providence designs you, and which it will not be in your power always to decline.

There are some tempers in the world, so perverse and implacable, that one cannot be surprised at any new instance of their malignity; and happy is that man who has but one enemy,—and who has a witness in his own conscience that he has neither deserved his malice, nor endeavoured to repay it. Thorp, however, was not within the sphere of your old foe.

You tell me that you always write most carelessly to your best friend—shall I say I am glad or sorry to hear it? When I look over your letters I am brought to this dilemma; either you have no particular friendship for me, or those things which you write in the most careless manner are so far superior to the most elaborate productions of some good writers, that one has but small encouragement to attempt to answer them. I cannot at all doubt your friendship, and I do not care to drop the correspondence, so I comfort myself with this thought, that your modesty renders you insensible of the charms of your own letters, and that your love to me adds a beauty to mine.

The passage in your former letter, to which I referred in my last, is *nequid falsi dicere audeat*, which you unreasonably recommend to my consideration! Had I written that in a history which I related to you in familiar letters, I might sufficiently have defended myself by the close of the sentence *nequid veri non audeat*.

All our Leicestershire friends are well, except Mr. David Some and Mr. Ragg, whom you must expect to see no more in this world. You love them both, and

you lament them ; remember they are yet within the reach of prayer, and fail not in this only assistance from you, which their present circumstances will admit.

You tell me Nigrella is going to be married, and I am little concerned about it, for I know ten Nigrellas to one Antiochus. How vain does all the anxious solicitude of a lover appear when we see an amour coming to such a period !

Let me earnestly conjure you by the sincerity of our friendship ! that wherever you go, you avoid the intimate society of an agreeable woman,—unless indeed she be past thirty-five, and mistress of as much good sense and virtue as your aunt Wright, and my friend Mrs. Jennings. Friendship with ladies of such an age and character is safe as well as delightful, but fine women between eighteen and thirty are the most formidable creatures under the sun !

May I add, what I suppose will much surprise you, that I have known a girl of about fifteen, who, with the advantage of an agreeable person, a sprightly wit, and a tender insinuating behaviour, has bid so fair for captivating the heart of a Chaplain, as that it was apparent to me, who am by no means a most penetrating person, that he held the cheerfulness of his life, in a shameful dependence upon her smiles. Nay, I have seen the cunning little baggage without seeming to be at all sensible of her own power, running him through all the varieties of tender misery in less than an hour by the capricious alteration of her behaviour. Yet baiting this single

foible, he is a man of sense, learning, and piety, far superior to many whom I have known. I mention these points partly to illustrate the strangeness of the story, but principally to assure you that it was not myself. Indeed for persons of your temper and mine I am fully convinced that "exaudi totus" must be the motto when we converse with women!

I am your most affectionate,

P. DODDRIDGE.

Good Mrs. Jennings gives her service to you. I have lately discovered charms in her behaviour which were new to me after seven years' intimate acquaintance!

TO MISS JENNINGS*.

January 27, 1727.

As I wrote to you a few days ago to complain of an air of coldness and aversion which I thought I had discovered in your behaviour to me; I deem myself obliged in justice to inform you that I think the manner in which you now treat me is not only easy and agreeable, but exceedingly delightful; and though the regret with which I made my complaint was considerable, yet it was not half so great as the pleasure with which I return my thanks.

You have, my dear, found out a very happy

* On a very agreeable change in her behaviour to me.

medium between a coy affectation of indifference, on the one hand, and that too great politeness on the other, which, though always agreeable to me, did, it seems, expose us to the censure of some severer judgments. You cannot imagine what a constant entertainment it has been to me for several days to see that charming girl whom I love like a sister, and, by the way, I love a sister in no common degree, behave with continual friendship and good humour, and show the propriety of her thoughts, and the benevolence of her heart in finding some way or other of pleasing me in almost every circumstance of her life. Let me entreat you, my dear, to go on with such a behaviour, which is not only exceedingly charming and endearing to me, but is certainly most easy to yourself, and most agreeable to every body about you. Only let me beg that you will still enlarge the circle of your care, and not only contrive how you may oblige me, but what return of gratitude and friendship it may lie in my power to make to you. In the mean time be satisfied of this, that when I can express the sincerity and ardour of my friendship in no other way, I will at least do it by my prayers; and, as I have frequently offered them before, I now most seriously repeat them, with tears of tenderness rising in my eyes—"may that God who has given you so agreeable a person, so lively a wit, and so endearing a temper, add to these that more valuable blessing, the victorious influence of his subduing grace; may He have fixed your heart most sincerely and resolutely upon his blessed Self,

and may He gradually form you to that perfection of character which you may see illustrated to great advantage in the example of your excellent mother, to greater advantage indeed than you can find it any where else than in your Bible." When I tell you that I can mention you in such terms, while addressing that awful Being, before whom no compliment can appear with decency or safety, I need add nothing more to assure you that

I am, dear Creature,

Your very great Admirer
and affectionate Friend and Servant,

PHILIP DODDRIDGE.

TO LADY RUSSELL.*

February 25, 1727.

I QUESTION not but the good Lady Russell will be pleased to hear that her very humble servant got safe to Harborough about four o'clock. The horse, of whom I had formed such a dreadful idea, behaved himself with singular gravity and discretion, which

* She was the wife of Lord James Russell, sixth son of John, Duke of Bedford. Lord James died June 22, 1712, and left his widow in possession of the family seat and estates at Maidwell, Northamptonshire. She afterwards married Sir Henry Houghton, of Houghton Tower, Lancashire. She had only one child, the Miss Russell alluded to in a former part of this correspondence.

perhaps he intended as a reproof to his rider for being ready to pronounce a judgment against his character upon so short an acquaintance. Had he even known that I was under the necessity of composing part of a sermon while upon his back, he could not have been more sedate and obsequious. I should certainly have taken a great deal of care of him on his mistress's account, but such a sense of personal obligation made it still more impossible for me to neglect him. I have ordered him the best accommodation, and intend myself the honour of a visit, as soon as I have finished this important dispatch.

I delivered your ladyship's message to Mr. Some as soon as I could find him, and I am sure I delivered it perfectly well, because it was precisely as I had received it from your ladyship's mouth. He gives his humble service to you, and desires me to inform you that his son is much as he was when he saw you last, and that he intends to wait upon you early on Monday morning, if nothing more than ordinary prevent it.

I had the pleasure to perceive I was welcome to my friends at Harborough, and I doubt not but that my bringing the news of Lady Russell's health contributed something towards making me so.

My most humble acknowledgments wait upon your ladyship, for the many favours I have received from you, and particularly for the engaging and obliging manner in which you treated me during my late visit. After I had been entertained with so

much magnificence, and what I value, a great deal more, with such hearty kindness, for a whole week together, nothing was further from my thoughts than a moid'or. I cannot but thank your ladyship for so generous a present, but you must pardon me, madam, if I tell you that such deserts as these must not be customary, for if they should, they will entirely deprive me of that freedom with which I should otherwise be ready to offer you my services. And when I call on the Lord's day evening, which in such a case must be but very seldom, such a profusion of kindness would injure me in one respect while it might relieve me in another; for I assure you, madam, that the pleasure I find in any of these occasional visits to you is in proportion to the degree in which it may appear that they are entirely disinterested, and proceed wholly from that esteem, gratitude, and affection, with which I am

Your Ladyship's

Most obliged and most obedient Servant

and Chaplain,

PHILIP DODDRIDGE.

FROM THE REV. SAMUEL CLARK.

DEAR SIR,

St. Albans, March 21, 1747.

Not having any other opportunity, I think it necessary to send you this by the post without delay, to complain of your keeping in your place of public worship such stumbling-blocks and superstitious customs as are offensive to your Christian brethren!

It is no wonder you are thought a legal preacher when you have the Ten Commandments painted upon the walls of your chapel; besides, you have a clerk, it seems, so impertinent as to say Amen with an audible voice! O tempora! O mores! that such a rag of popery should ever be tolerated in a congregation of the faith and order of the Congregational Brethren! and, to complete all, you, the minister, conclude your prayers with a *form* called the Lord's prayer!—Do you know what mischief you have done, what a blot you have brought upon yourself by such offensive practices?

It may be, that you are surprised at this grave preface. In a few words then, Mr. Chandler, of Bedford, being on his return home, at Mr. Eccles's, desired him, upon my motion, to write to Hertford, to recommend you to them, in his name, as a very sound man, and very fit to be their minister. Upon this Mr. Crouch, and another of the deacons of that church, went over the other day to Kibworth to hear you; but, no sooner did they come into the place, but they found themselves disappointed, and what they heard at the close confirmed them so much in their prejudice that they thought it needless to say

any thing of their intention to you. Going to preach last Lord's day at Ware I heard all this, and afterwards at Hertford. I cannot but pity their weakness, and do not know but that it is happy for you that you are not to encounter such odd humours : but, for their sakes, I heartily wished your settlement among them, and also for my own, that I might more frequently have had the pleasure of your company. They have no particular individual in view, and some of the people are angry that two persons should take upon themselves to judge for the whole congregation. Old Mr. Hughes being so often disabled, the people at Ware are come to a resolution to subscribe forty pounds a year for an assistant, and, if possible, to procure one who might succeed Mr. Hughes in case of his death. They have invited his son, who is at Staplehurst, but they hardly expect that he will come.

If you have not seen Mr. Lardner's Credibility of the Gospel History, I recommend it to your society as well worth their reading. He has, from several passages in Josephus, Philo, and other contemporary writers, very happily illustrated the several facts related or referred to in the New Testament, and said a great deal to place the whole in a more clear and convincing light. I can add no more at present but humble service to Mrs. Jennings, Mr. Some, and all other friends ; from, Dear Sir,

Your affectionate Friend and Servant,

S. CLARK.

TO MR. RICHARDS.

DEAR SIR,

March 21, 1727.

WHEN I received your letter I was so charmed, and so edified, that I resolved to answer it very shortly that I might the sooner have the pleasure of receiving such another. This resolution I kept in my mind constantly for almost two months, and still something or other happened to prevent me from fulfilling it. Shall I honestly tell you what I now imagine to be the true reason, though I did not apprehend it even while it determined me, as it is a very common thing to be governed in graver affairs by arguments to which the mind has never given a formal hearing. There was so much wit and good sense in your letter that I could not hope to equal it, and so I avoided writing, though I had on many other accounts the greatest inclination to do so. I own the conclusion was ridiculous, though the premises were solid enough. Thus did my pride insinuate, though it spoke so very softly that it could hardly be heard, and disguised its voice so that one might have mistaken it for humility. I here then acknowledge my fault, and will express my sincerity by an immediate amendment. Nay, I will further tell you that I have espoused the bold resolution, that, let your genius appear as superior as it may, I will answer you, letter for letter, with the utmost exactness, for I had much rather you should have new proofs of that weakness, to which you are already no stranger, than that you

should have any reason to suspect I am so ungrateful as to neglect one of the kindest of my friends.

I confess, in the sincerity of my heart, that I have met with a great deal of instruction in your letter ; and I think you have thrown new light on each of my queries. In return for this valuable assistance, I will send you some further thoughts, most of which arose in my mind on the perusal of your letter.

I entirely agree with you that the passages in Matthew, xxiv. 29, 30, most immediately refer to the destruction of Jerusalem ; and have nothing to object to the reasons you mention, some of which had not before occurred to my thoughts, only I have a little doubt as to the *sign* of the Son of Man. Might not this 30th verse possibly be a prophecy of the visions which were seen in the air, before the city was taken, and may not the words refer to the unreasonable demand which his enemies had so often made of “ a sign from heaven ;” as though he had said, “ since they have been so perverse as to insist upon a miraculous appearance in the heavens, not having been convinced with so many upon the earth, an aerial vision shall be seen, and such a one as, in its consequences, shall be a convincing evidence that I was the Son of Man ! and such a real vengeance shall follow that appearance, that they shall behold and feel my power and my glory displayed in a most solemn and irresistible manner, for I will come riding upon a tempest, as God is represented when he goes forth to a work of unutterable terror.” The clause attached to this description, “ the tribes of the earth

shall mourn," inclines me to this conjecture, but I acknowledge it is a very uncertain one, and as such I leave it to your mercy.

I would further observe, that though these verses are a figurative representation of an event which is now past, yet there are other scriptures in which every clause is literally applicable to the appearance of Christ at the final judgment. That conflagration in the atmosphere which is foretold, 2 Peter, iii. 10, must occasion such a collapse and confusion of the heavenly luminaries as is foretold in Matt. xxiv. 29; and the appearance of the Son of Man in the clouds, with the attendance of angels and the sound of trumpets, to assemble the elect, is foretold with express relation to that day, Matt. xxiv. 30, 31; 1 Thess. iv. 16, 17; so that I think those verses and these parallel to them may fairly be quoted to illustrate what is then to pass. And I am ready to imagine that where our Lord, in that very discourse, uses some of these phrases in the description of his last appearance, which he before used in a figurative sense, he intends to intimate the propriety of such an accommodation as this.

When I read your answer to the second query, and compared the scriptures you referred to, it seemed to illustrate the apostle's questions, and to confirm your interpretation of the other verse in dispute, far beyond any thing which I had ever read or thought of before. But, on further reflection, I have some doubts about it, and I hope you will not be offended that I propose them to you. You must pardon my being more

methodical than your genius would require, for my mind has been so entangled with a variety of thoughts, that if I had not used a formality in some little hints that are now before me, I could not have understood myself. I a little question whether the apostle intended Matt. xxiv. 3, as three distinct questions, and whether that part of the discourse which relates to the day of judgment begins at the 36th verse of the chapter.

I. I question whether the apostle intended Matt. xxiv. 3, as three distinct questions, or whether the third clause be not parallel to the second.

1. Because that I find St. Mark, xiii. 4, and Luke, xxi. 7, mention but two questions ; when the destruction of the city and temple should be, and what sign should precede it. 2. Because the first period is not *συντελεις τς κοσμος, οτ των αιωνων*, but *τς αιωνος*, which may refer as well to the conclusion of the present age or state of time. But I own neither of these arguments are conclusive, for the omission of a clause by one of the evangelists, when it is recorded by another, is no proof that it was not distinct, and there are some places where the very words there used cannot signify less than the consummation of all things (Matt. xiii. 39); and though some copies read it *αιωνος τετς*, they are not of so much importance as to determine the present question. However this may be, I cannot retain the notion that I was once so fond of, and which many others embrace ; that the apostle took it for granted that these two events were to coincide, and that the temple and the world were to

be destroyed together, and that our Lord favoured that mistake because it might be useful to quicken them in the discharge of their duty ; for an artifice of this nature seems not agreeable to the openness and integrity of his conduct ; besides, the mistake, though useful in some respects, would have been mischievous in others. It might have been a hindrance to a necessary care in the prosecution of their worldly calling, and their concern for the rising generation, especially when, by the prognostication which Christ had given them, they saw the ruin of Jerusalem approaching alone ; it would not only have added surprise to those sufferings they afterwards endured, but it would very much have shocked their faith, and furnished infidels with matter of triumph. St. Paul therefore expressly sets himself to oppose such a conceit, and does it with a happiness of argument hardly to be equalled in any of his other writings, 2 Thess. ii. 1, 2, 3. And as the character of Christ, and the nature of the error would not suffer us to believe that he intended before to indulge it, so there are some passages in his reply to this question which seem directly opposite, particularly Matt. xxiv. 14, where he speaks of the propagation of the gospel by those *αγγελους* which might well be translated ministers, as consequent on the dissolution of the Jewish state ; but more expressly to that purpose are those words in the same discourse, Luke, xxi. 24, “ And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the

Gentiles, until the times of the Gentiles be fulfilled ;” plainly declaring that the race of mankind should continue long after Jerusalem was destroyed. But this is a digression for which I beg your pardon, and which was far from my thoughts when I began the paragraph.

II. I am still uncertain where Christ begins his discourse on the day of judgment. You, with great probability refer it to the 36th verse. There I used to fix it, for the following reasons : 1. Because, as you fully prove, “*that day*” often signifies the day of judgment. 2. Because that day is said to be unknown to all. 3. Because the day there spoken of is represented as very sudden, whereas many prodigies were to precede the destruction of Jerusalem. But, whatever probability these reasons may seem to carry with them, it is certain they are very far from being a demonstration. Though “*that day*” sometimes signifies the day of judgment, there are many places in which it has a different signification, and particularly in Luke, xvii. 31, as it is there used to express the time when Jerusalem should be destroyed ; and it is no wonder Christ should say that that day and that season were unknown to the angels and even to himself, as they depended on many contingent events. Innumerable accidents might then prevent the invasion of the Romans, which, for a few months at least, might have delayed the siege ; and even at the very beginning of it, none who had known the strength of the fortifications, or the plenty stored up in the magazines of the city, could have

imagined that it would have been taken so soon ; and, at last, its destruction was brought on by such wild starts of fury in the inhabitants as could not fall under any regular computation ; so that we may easily believe that nothing but Omniscience could fix with exact certainty on the hour when the crisis would arrive. I own the third argument is the most plausible of all ; but it may be replied, that though the Christians, according to the prediction of Christ, might apprehend the approaching destruction of the city, from an observation of the omens which he had described, yet the Jews might see the same events without drawing the same conclusions, and so the ruin might be as surprising to them as if no such prognostication had happened ; and accordingly, you know, Josephus tells us that they were exceedingly confident of deliverance, not only after Judea was invaded, but even when Jerusalem was surrounded with an army ; and that while the provisions lasted, luxury, as well as cruelty, reigned amongst the distracted inhabitants ; nay, they interpreted the omens in their own favour ; and, as an affirmation of this, I must further observe, that when our Lord is foretelling this destruction on another occasion, Luke, xvii. 20 to 27, he particularly mentions the surprise that should attend it in words exactly parallel to those under consideration, vide Matt. xxiv. 26 to 30, and verse 30 plainly determines the words to allude to this event, as I observed above.

On the other hand, I think it may be objected against this opinion, 1. That though the phrase

“that day,” when used alone, may generally signify the day of judgment, yet, when some illustrious event has been the subject of a preceding discourse, it seems most proper to refer the relative term to such an antecedent, which is plainly the case here. 2. The 40th and 41st verses of that chapter speak of some as left at the mill, and some in the field, while others were taken, a prediction which certainly was applicable to the destruction of Jerusalem, because exactly parallel to Luke, xvii. 34 to 36, but not so easily accommodated to the universal conflagration. If these objections have any weight, then the question still remains, where does the discourse upon the final judgment begin?

All I can say in answer is, that it must certainly begin before the 45th verse, because there our Lord speaks of that coming in which he will reward and exalt every servant of distinguished wisdom and fidelity; which cannot, with the least probability, be accommodated to the destruction of Jerusalem: for if verses 40, 41 be not properly applicable to his second coming, and verse 45 be only applicable to it, then our choice is confined within very narrow limits, and I am inclined to fix on the 42nd verse as that in which the transition is made; the sense of which I imagine to be as follows; “and let me take this opportunity of telling you that there is another most important day, in which you are all intimately concerned, a day in which your Lord will come, not only to avenge the insolence of his avowed enemies, but to review the behaviour of those who called themselves

his servants, and I assure you that this day will be as surprising and unexpected to the whole world as the former could be to the unbelieving Jews; and therefore I most affectionately urge it upon you, to maintain a constant preparation for it, that the surprise may not be fatal." I am the more inclined to this hypothesis, because I find our Lord had given them the very same exhortation about a year before, as I think appears by the history of the Evangelist, in a sermon wherein he says not a word of the destruction of Jerusalem, Luke, xii. 40, &c.; the general sense seems to be, "And now I have dispatched that important subject about which you were so earnestly inquiring, let me repeat the warning which I formerly gave you of that great coming of the Son of Man, for which it must be your earnest care to prepare yourselves."

Something I would have added on the other queries, but I must let it alone till another time, since I have hardly left myself room to subscribe my name, unless I should make it a double letter, a formality that would be but a very indifferent proof of my being, with great sincerity and respect,

Dear Sir,

Your very affectionate Friend and Servant,

PHILIP DODDRIDGE.

FROM THE REV. MR. HUGHES.

DEAR FRIEND,

Staplehurst, March 2, 1727.

I AM now safe in my country retirement, where in one week, notwithstanding the many inconveniences attending it, I have enjoyed more tranquillity than for many months before. O happy solitude, thou best friend to sacred contemplation! Here I can steal away from the world and all its alluring avocations; here only can I learn the divine art of living and of dying! But these transports will be apt to give you a false idea of my present situation; you will, perhaps, think that I am seated in an earthly paradise, and among a race of virtuous beings, such as we may suppose our antediluvian forefathers to have been: alas, nothing is further from the fact! I live, not in the garden, but in the wilds of Kent; not among harmless swains, but boorish savages, for such their unchristian feuds and divisions have made them to each other.

I lodge very comfortably, though without any of the advantages of polite society which you enjoy. My landlord and his wife are very civil, sociable, sensible people, and the place may be very pleasant in summer; it is about nine miles from Maidstone, where there is a candid minister and a good-natured set of people. There are about twenty regular ministers of our persuasion in the county, men of piety and ability.

The day before I left Ware, the congregation met

together and unanimously offered me fifty pounds per annum, to continue among them as my father's assistant, which I refused, for the sake of peace, humble obscurity, and about thirty-five pounds per annum. For the same reason I declined accepting in the Establishment a living twice the value of what I now enjoy, originally offered by the Bishop of Winchester, and immediately by his chaplain, a prebendary of that church; and from other persons whom I accidentally fell into acquaintance with, a genteel lectureship, in one of the best churches in the city, worth four-score pounds per annum, and very little work to do for it, which advantages for the present, and all flattering hopes for the future I have renounced. Alas, what should I do with places of profit and preferment, who mortally hate the noise and bustle of public life? I am not made for the world, nor the world for me! Wherefore should a grovelling worm, that lives secure at the bottom, aspire to be placed at the top of the mole-hill, and thus exposed to imminent danger? Why should I be ambitious of the notice and observation of mankind, who am but one diminutive atom in the mighty mass of matter? Besides, within a few years (which are but larger moments) this idle farce will be at an end, and then what will it signify who personated the best figure in the masquerade? When all men are honoured or degraded according to their real characters, and motives come to be weighed in the balance of the sanctuary, the crown of the poorest saint will counterpoise all the diadems of this world.

But whither am I rambling? farewell; redeem time;
remember thy latter end; and when thou worshipest
before the mercy-seat, be mindful of a miserable
sinner,

Thy unprofitable, but sincere Friend,
and weary fellow Pilgrim,

H.

P.S. I desire you would not impart to any one
what I have said concerning the offers made to me.
I hate to be tossed on the tongues of men.

I wish you could procure me Austen's Devotions,
which we had at Mr. Jennings's; I cannot get it in
London.

TO MR. RICHARDS.

DEAR SIR,

April 8, 1797.

My last, which I fear you have not read over, was
like that tedious tragedy of Orestes, with which
Juvenal was so much disgusted;

Summa plena jam margine libri
Scriptus et in tergo necdum sinitus Orestes.

I am now going to make an end of it, and that I
may be sure to conquer my almost invincible incli-
nation to scribble, when I am writing to so candid a
friend, and to one whom I so sincerely value, I have
taken but half the quantity of paper which I took

before, and yet I fear I shall find a way of tiring you in quarto, as well as in folio.

I was very well pleased with what you said to my third query, and do verily believe that the command of going to wash in the pool of Siloam, was intended to exercise the faith of the blind man. I am, however, ready to imagine that there was another reason of considerable importance, and perfectly consistent with those you mention. It is observable that we seldom find our Lord at Jerusalem except at the public feasts; and that at the beginning of his public ministry he did not work many considerable miracles there: compare John, vii. 21, which, as Mr. Locke observes, refers to the cure of the impotent man, John, v. 1—7, performed, as it seems to the best harmonists, about a year and a half before. Now our Lord might think it proper to supply what might seem deficient in the number of the miracles wrought at Jerusalem, by adding some circumstance to those few which he performed there, which might render them peculiarly impressive. This effect would, beyond question, arise in the case of the blind man, by suspending his cure on the circumstance of his going to wash at this public place. It appears by John, ix. 2, that when Christ saw these afflicted creatures, he had a train of disciples with him; and it is more than probable that when they heard Jesus give the man this command, they would be curious to know the event, and to see whether sight would be bestowed; or if they took it for granted that it would, at least to see how he, who had been born blind, would behave on such an

event as the recovery of his sight. As Jerusalem was a populous city and crowded with sojourners at this solemn feast, and as the hearers of these facts would discover eagerness and impatience, no doubt many would take the alarm ; and the same principle that engaged the first attendants to accompany the blind man would engage many others to join with them ; so that though he should have passed through but a few streets of the city, yet there would be a vast number of people surrounding the pool when he went in to make the important experiment, not to mention those who might have come there on other occasions ; and as by these means the number of spectators was greater than it would have been if Christ had immediately performed the cure ; so the suspense, in which their minds had been held for a while, would make the miracle still more impressive : nay, perhaps I may add, that the exertion of such a surprising power at a distance, would strike them more than if Christ himself had accompanied the man to the pool, and stood by while the cure was realized. All these circumstances were uncommonly well adapted to raise attention and admiration ; and accordingly we find that the miracle was in fact taken notice of ; and what nature of discourse ensued we see by John, ix. 37, and that, though Christ had retired for some considerable time at the performance of it. I imagine that all these considerations will make it probable that Christ intended such an effect, by the circumstance which we have here inquired into.

It is very possible that he might have some such

design, in ordering the lame man, whom he cured at Bethesda, to carry his bed on the Sabbath day. Such a sight would and did raise inquiry into the reason of so unusual an action ; and that examination would naturally bring on an account of the miracle in all its surprising circumstances, and we find by the story that it had such an effect, see John, v. 8, &c.

Your solution of the fourth query is very solid, and has given me good satisfaction. I have since met with it in a new book, which I believe you have not seen, called the Life of Christ, where, among many impertinencies, there are some solid, rational, and useful observations. The only real difficulty is, how to reconcile the open declaration, John, ix. 37, with the cautious maxims upon which the Messiah acted. I apprehend the answer is plainly this—that the declaration was made to the blind man alone, or at least only before some particular persons with whom Christ could use such a freedom. We were indeed, immediately before reading of Christ's speaking to the Pharisees, but they might come in after the above-mentioned dialogue, and there seems a great deal of reason to believe they did, for surely Christ would not make such a confession before his opponents, while he thought it necessary to stand upon his guard among his friends, as we find he frequently did for a considerable time after this. Besides, the Pharisees themselves, had they heard this declaration, under the sting of that rebuke which he immediately gave them, would probably have gone to the sanhedrim with an accusation against him ; at least, when he was

arraigned before the high-priest a few months afterwards, they would have come in as witnesses against him, and not have been put to such sorry shifts as we find they were, to pick up any shadow of an accusation.

I know the great objection against all this seems to be John, x. 29—36, where it may be said that our Lord made the declaration before a whole congregation; the passage is almost parallel to this that we are now inquiring into, and all that I can think of in answer to it is, that the declaration is more forcible in the ninth chapter. In the tenth he only calls God his father, and declares such a union with him as might be a defence to his people, and justifies himself by alleging that Princes were called, not only children of the Most High, but gods. But in the ninth chapter he professes, without any such preface or apology, that he was the Son of God, and as such received an act of worship. Now when we consider how strongly the people resented what he said in the tenth chapter, we may probably enough conclude that neither they, nor the Pharisees knew any thing of the former conversation, since we find no such expression of resentment, and since the blasphemy, as they called it, seemed to be new.

This observation may, perhaps, justify or excuse my conjecture as to the absence of the Pharisees, John, ix. 37; but still some difficulty will remain in reconciling x. 36 with his usual caution, for there he plainly calls himself the Son of God, and vindicates that title, and here I must recur to a hint, which, if

I remember right, I met with in Fleming's Christianity, which will solve the difficulty.

The foundation of all this caution was, that he might avoid such an accusation in the Jewish court as would render him suspected of seditious practices. The name Messiah or Christ had been common among the Jews, and the Romans, no doubt, had got an explanation of it, and understood it as the Jews used it, to signify a temporal deliverer and monarch ; they would therefore have proceeded with great severity against any one who should have assumed such a title. But there were other titles, which, though the Jews understood them as equivalent to that of Messiah, yet were not so understood by the Romans. Such were Son of Man, and Son of God, which were founded in notions and relations of which strangers knew nothing ; Christ therefore might make use of these expressions, and consult his safety while he plainly declared his claim and his errand ; so that John, x. 24 was merely a malicious quibble to draw out the critical word Messiah, and with regard to such observations Christ might properly say, verse 25, that he had told them plainly, although he had never uttered the individual word Messiah in his discourses with them.

I submit this conjecture to your examination, and desiré your answer to the following queries.

Query 1. How can we reconcile the account Luke gives us of the ascension, in his Gospel, xxiv. 50, from Bethany, with what he says in his Acts, i. 12, that it was from Olivet ? and

Query 2. How are we to understand that passage in the Psalms, "Thou hast led captivity captive?"

Query 3. Is David in the sixty-ninth Psalm speaking in his own person, or in that of the Messiah?

Query 4. What does St. Peter mean, when he says, Acts, ii. 39, "The promise is unto you, and to your children, and to all that are afar off; *even* as many as the Lord our God shall call;" do the second and last clauses relate to infants, or the first alone?

You must suppose I endeavoured to say something very handsome at taking leave, but that my paper would not contain it. My candle is also going out, so I can barely see how to write

PHILIP DODDRIDGE.

However, I am your affectionate Friend and Servant, in the dark.

Our people give their services to you, and say a hundred things more than I can write; the sum of all is—come, come, come.

N. B. If you should continue much longer a non-resident, I shall think myself obliged to take peculiar care of the interesting lady whom you desert. I assure you she is already a very great favourite with me, for which I hope I shall have your encouragement—and should you draw a bill upon me for twenty or thirty kisses, I shall be ready to honour it at sight!

TO THE LADY RUSSELL*.

April 10.

It grieves me to be the messenger of such news as will afflict Lady Russell; but Mr. Some wishes me to inform your ladyship that it has pleased God to remove my dear friend, his son, in the afternoon of yesterday, at about one o'clock. He had lain several days in a very comfortable and cheering frame of mind; and only a few minutes before his death, expressed a very cheerful hope of approaching glory. He has appointed me to preach at his funeral, which will be on Wednesday, from Psalm lxxiii. 26, "My flesh and my heart fail, but God is the strength of my heart and my portion for ever," a passage which he often repeated with great pleasure in the near view of an eternal world. He has strictly charged me to say but little of his character, agreeably to that modesty which was so remarkable a portion of it. A few weeks ago he burnt a great many papers, containing, as Mr. Some supposes, some religious secrets, and reflections on events and characters in human life; and, amongst other things, I know there were some excellent essays on practical subjects: but he has spared none of them except an imperfect piece on the vanity of the world.

To reflect that God is the portion of our friends who are sleeping in death, and that he will be our everlasting portion and inheritance is certainly the noblest support under such afflictions; a support of

* On the death of Mr. D. Some, that dear and excellent friend.

which I question not but that your ladyship has often felt the importance: and yet, madam, though this consideration may moderate our sorrows, it will not so entirely silence or dispel them; but that a stroke of this nature will continue to be sensibly felt by persons of a tender temper. Mr. Some, though he appears to feel it like a parent, yet supports himself under it with a serenity and fortitude worthy of so excellent a Christian and minister, and Mrs. Some seems less transported with sorrow than any of us expected. For my own part, madam, though I have been in daily expectation of my friend's death for several months together, yet it strikes me deeper than I can easily express, and gives me, for the present, a disrelish to all those employments or thoughts which do not immediately relate to that world to which he is gone. Yet, in the midst of my sorrow, it is with pleasure that I reflect on the goodness of God, in continuing to me so many other excellent friends, and among them the good Lady Russell, who is an extensive blessing to the world, and an ornament to that exalted station in which Providence has placed her. May mankind be as ready to imitate your character, as they are to applaud it, and then I shall hardly be able to wish them any greater good.

I am, with the utmost respect, Honoured Madam,

Your Ladyship's most obliged

and most obedient Servant,

PHILIP DODDRIDGE.

P. S. My humble services always wait upon Sir Harry Houghton and Mrs. Scawen* ; and allow me to say that I am not unmindful of their present circumstances. I wish Mr. Scawen all the success, in the great affair which is now before him, which a gentleman of so worthy a character may reasonably expect; and though I have that regard to his personal honour, which I ought to have, from his near alliance with your excellent family, yet you will pardon me, madam, that I wish his success, more for the sake of the world than for his own!

TO MR. CLARK.

DEAR AND REVEREND SIR,

April 10, 1727.

I FULLY intended to write you a long letter, by a good friend who is going to London; but at present I have neither the time nor the heart to enlarge upon the subject I proposed, nor indeed upon any other; for it pleased God, in the afternoon of yesterday, to take away my dear companion and brother, Mr. David Some.

There was no person in the world, of his age, whom I respected more, and whom I loved so well. At the academy we were partners in study; and since I came to Harborough he used, when his health

* Lady Russell's only daughter by Lord Russell, then recently married to Thomas Scawen, Esq. of Carshalton in Surrey, and M. P. for that county.

would permit it, to take frequent journeys with me to Kibworth on a Lord's day ; and what sweet counsel have we taken together, when we went to the house of God in company ! I have been informed of some of his expressions of respect and tenderness for me, which affect me exceedingly. He has ordered me to preach at his funeral from Psalm lxxiii. 26* ; but my mind is so shattered with grief, and my eyes are so filled with tears, that I hardly know how either to read or to write.

How much am I indebted to that divine Providence which still continues my dearest friend Mr. Clark ; for surely, if the loss of Mr. Some shook me so much, his death would quite subdue me. May God prolong your valuable life, and teach me so to improve the mercy as I should wish I had done if Providence saw fit to remove you.

I beg your prayers, that God would support me under this affliction ; and that now he has removed a person of so promising a character, he would pour out more abundant influences of his spirit upon me, and upon other young ministers who yet remain here, that we may be enabled to supply the void arising from the removal of his servants from the earth, and to meet them with honour and pleasure in heaven.

I am, Dear Sir,

Your most affectionate and most humble Servant,

P. DODDRIDGE.

* “ My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.”

P.S. My thanks attend Mr. Ecles for his kind recommendation to Hertford. Had many of the people there been of his character, I should have thought myself very unhappy in their disapprobation.

TO LADY RUSSELL.

April 15, 1797.

THE subjects of my letters are so very melancholy that I am afraid your ladyship will look upon it as an unhappy omen, even to observe my hand on the superscription.

My last informed you of the death of my dear friend and brother, Mr. David Some; and I have now to tell you that we have lost good Mr. Ragg. He died on Saturday morning, about three o'clock, and the bearers of Mr. Some's pall were not separated, when they received an invitation to perform the same sad office for Mr. Ragg. May God teach us to be suitably impressed by these awful and repeated visitations.

Mr. Ragg had perceived himself declining apace for the last three weeks of his life, yet he did not imagine that death was quite so near; nor can I learn, from those who attended him, that in his last moments he in any way intimated that he found himself to be dying. He had been at Lutterworth but the Tuesday before, and dined with Mr. Morris on the Wednesday. On Saturday night, after I heard of

his death, I received a letter from him, which had been written but a few hours before he expired. It related to the death of Mr. David Some, and intimated an uncertain expectation of attending his funeral. I could perceive, by the manner of his writing, that he could hardly hold his pen. He studied the most concise manner of expressing himself, and used every possible abbreviation, subscribing himself my almost dying friend. You, madam, who have a heart formed for the tenderest as well as the sublimest sentiments, will easily imagine how such a letter struck me.

I most earnestly recommend myself to your ladyship's prayers, for indeed these repeated afflictions press heavily upon me. What shall we say on these mysterious dispensations? Surely he is now "a God, that heweth the branches from us;"—but still he is the God of Israel, mighty to save! May the beloved friends, who are thus removed from earth to heaven, attract our affections more and more to that blessed world where they have found their rest, and where I hope that, through the divine grace, we have chosen ours.

Mr. Arthur tells me that you are out of town, I hope it is no unhappy occasion that calls you to Carshalton, where I suppose your ladyship to be; if it be not, I heartily congratulate you on the pleasure which I am sure you must find in the company of Mrs. Scawen. My humble services ever wait upon that lady. I hope God will long continue her valuable life, and lean to the many prayers which are

offered on her account, by all who have the happiness to know her, and who have any relish for good sense and piety.

Pardon me, madam, that my letter is so large ; for there is a secret charm in addressing a person of so excellent a character, which cannot easily be broken through ; yet I am sensible that what I offer as an excuse is, in another view, an aggravation of my fault ; for the importance of your time must be in proportion to the value of your character. I will therefore engross no more of it, but subscribe myself, with the utmost respect,

Honoured Madam,

Your Ladyship's most obliged

and most obedient Servant,

PHILIP DODDRIDGE.

TO MRS. HANNAH CLARK.

April 19, 1737.

My dear Clio begins her last letter with an air of severity, which I own my long silence might seem to justify ; yet she chides me with such a feeling of concern for my friendship, and of candid readiness to accept of any reasonable excuse, that I think I have more reason for self-congratulation than for complaint. But alas, madam, when you know the circumstances of the case, you will own that I am an

object of pity rather than of blame. I had begun a long answer to your former letter, nor do I remember when I had written with livelier sentiments of the fondest friendship; but I was obliged, by some accident or other to break off. However, madam, I intended to resume the pleasing task on Monday night, in order that I might send it on Tuesday by a private hand; but on the Lord's day evening, as I returned from Kibworth, I called to see a dear and intimate friend who used frequently to accompany me thither, and who had been, for a considerable time, in a declining state, when, to my unspeakable grief, I found him dead. It is impossible for me to express how much it struck my mind. You will believe my sorrow must be great indeed, when I assure you that it equalled what I had felt for the death of my nearest relations, and for the loss of a mistress whom I loved from my very heart; but when you know his character, you will not be surprised. Never have I seen in any person of his age, which was only twenty, such an agreeable mixture of piety, wit, learning, honour, politeness, sweetness of temper, modesty, prudence, universal charity, and the most endearing friendship; in one word, he had every quality that could adorn the Christian, the scholar, or the man. Seldom have I seen any of these particulars evinced in an equal degree in any with whom I have conversed, and never, in the whole compass of my acquaintance, did I observe such a conjunction of them in so young a person. You will then easily believe that he must have been unusually beloved in life,

and lamented in death. What can you then imagine me to have felt, who was of all others, except his parents, his most intimate companion and friend. We were brought up together at Mr. Jennings's, and in the same class; and we there formed a most endearing friendship, which has been ever since increasing. For these last sixteen months I have lived within half a mile of his father's residence; and as he was in an ill state of health, I have often obliged him to ride out with me, so that he used to arrange his journeys by mine. There is not an apartment in either of our houses, nor a yard of land in all the neighbouring country, where I have not had some conversation with him; nor do I remember ever to have spent an hour in his company when I was not entertained and edified. He used to accompany me to Kibworth on a Lord's day; and surely he could not receive more advantage from the best of my sermons than I did ever from his conversation on the way. But whither will this fond prattle lead me? Excuse me, my dear Clio, you know the passions are loquacious; and surely a lady who has felt so much of the power of friendship and of love may pity a little tender weakness. I could not forbear, madam, from making repeated visits to the corpse, while it yet lay unburied; and though from a bloom and regularity of beauty, which I have seldom observed in our sex, it was withered to a skeleton, yet I hardly knew how to leave it, but could have dwelt for hours together on those dear cold lips, which, pardon me, Clio, in those transports of mournful love,

I could have preferred even to yours. When I followed him to the grave, I almost thought I should have shared it with him, for I was nearly strangled in striving to repress those external marks of inward anguish which might seem indecent in one of my sex and character; but all my efforts were vain, and while I was in the church I could not forbear bursting into such a flood of tears as I have never shed upon any other occasion. My spirits were so exhausted with sorrow that I should have been utterly unfit for social conversation for the rest of the evening: how hard then was my task, when I was obliged to go from his grave into the pulpit, and to preach to one of the most numerous auditories I ever witnessed. He himself assigned me this mournful office; and fixed on the twentieth verse of the seventy-third Psalm, which he then repeated with an air of holy transport, although death was in his immediate view. He left me a strict charge not to make any encomium upon his character, a command which I was forced to obey, but with very great reluctance. You will be surprised to hear, that while I was preaching I did not shed a tear; yet I think I could have died to have restored him to the world, which has sustained so inexpressible a loss by his death.

Myself and five other ministers, who were the bearers, were at his father's house the next morning, when we received the news of the death of Mr. Ragg, another of our companions and fellow pupils, and were called upon to attend his funeral on Friday next.

This was another very afflictive stroke, for Mr. Ragg was an admirable preacher and fine scholar, and I believe no man walked more steadily with God, or, in the midst of so many graces and accomplishments, had so humble an opinion of himself. He lived at a great distance from me, and as he was about to leave Mr. Jennings when I came, there was not that particular intimacy between us that existed between dear Mr. David Some and myself; yet, during his last illness he came nearer, and our friendship increased daily. We composed part of a sermon together a few weeks ago, which I shall preach at his funeral, at Kibworth. He was the most complete pattern of resignation and patience, under a heavy affliction, that I ever beheld. I received a letter from him the night after I heard of his death, which he had written the day before he died. He seemed to have been hardly able to use his pen, and subscribed himself my "almost dying friend."

I have since followed him to the grave, and the next day preached twice. Let your own friendly generous heart then judge, whether my silence is not excusable; and believe me, my dear charmer, that in the midst of these fresh-flowing sorrows, it is a comfort for me to reflect on the divine goodness, in continuing to me such a friend as my Clio, and filling her heart with so much tenderness towards her affectionate and faithful

PHILIP DODDRIDGE.

SECTION II.

A brief Inquiry as to the Sources of Popularity in the Pulpit; with a Consideration of the Characteristics which marked the Eloquence of Dr. Doddridge: succeeded by a Continuation of his Confidential Correspondence.

IN the varied drama of human existence situations occasionally occur which call into action the dormant energies of the great actors in the scene, until their faculties assume a gigantic growth; beyond the scan of common men, and they become the beacons of their age, and leave a name emblazoned in the annals of the world.

The innate capacity that can realize such great results is but rarely bestowed, and forms in itself an object of admiration. Other situations however arise; where men of ordinary talent, by the vast importance of the duties devolving upon them, almost equally become the objects of our interest. The victor who has led his devoted band through the deadly horrors of the breach; the seaman who has survived the storm when navies were ingulfed, cannot be viewed with indifference! Success has ennobled them; and, as the favourites of Fortune, we are predisposed to pay them deference.

How much more exalted is the vantage ground upon which his momentous vocation has placed the Priest of Christianity. The keys of futurity are apparently in his hand; and as he rehearses the records

of eternity, the words of the living God pass from his lips, and our bosoms glow with hope or freeze with fear, as conscience prompts and the awful periods roll.

Thus is the minister of religion ever enshrined by the better feelings of our nature; and thus may we perceive how easily he may command our regard. Even when he fulfils his duties with the insipid elegance of a mere reader, and utters the denunciations of the Most High, against thousands of his fellow men, with a degree of apathy which would be unbecoming in the civil magistrate, if pronouncing sentence upon a single criminal, still we excuse his indifference, overawed by the sanctity of his office.

Such being the case, it is evident that a preacher of even subordinate attainments has popularity at his command. Let him but clothe his sacred message in impressive language, and deliver it with earnestness, and he will be heard with respect, and persuade many. Let him go a step further, and scatter over the train of solemn argument the flowers of poetry and the gems of learning, and the polite and fashionable will crowd around him. Should he even descend so far as to substitute empty declamation for the deductions of reason, and in the appropriate language of Shakspeare, "tear a passion to tatters," yet will he still succeed, and "the groundlings" will shoulder each other to approach him. Should he sink yet lower, and retail the jests of the tavern from the cushion of his pulpit,—or, in the unchastened rancour of his heart, anathematize each creed he has

not the charity to tolerate, or the capacity to understand, still, "as where the carcass lies, there will the vultures be gathered," so will the place of his preaching be the resort of the idle humourist and the self-applauding zealot.

The popularity of Dr. Doddridge, as a preacher, was not founded upon even the more eligible grounds here alluded to. He soared far above the first; and, instead of embracing the second, it was his sedulous care to avoid that display of learning that might perplex the unlettered, and that ornamental style which would rather amuse the fancy than amend the heart. Yet his eloquence was evinced so early that we have already found three large congregations anxious to secure his services; and other instances will appear which, as they occurred before he became an author, or had acquired reputation as a tutor, may be admitted as evidence of his influence as a preacher. In this particular his power was as great as it was lasting; and the master charm, to which may be ascribed his uniform success, in addressing large assemblies, in different places, of different sentiments and varied rank, was doubtless the high susceptibility of his mind, joined with physical advantages and perfect sincerity.

His hearers were no less overawed by the thrilling solemnity with which he unveiled the awful realities of divine truth, than they were melted by the impassioned tones in which he bewailed their sorrows, and mourned over faults they wanted resolution to subdue. The tenderness of his expostulations when he

reasoned with his flock, as a father entreateth his child; the noble energy with which he proclaimed the omnipotence of God, and unmasked the sophistry of the day, left little opportunity for the cold formality of preconcerted action, or the measured cadence of an artificial elocution. His gestures arose from the impulse of the moment, and his tones were alone responsive to the intensity of the emotions that burnt within his bosom. The originality of his manner surprised; and it is related that there were those who at first considered his delivery too strongly marked, but as he proceeded, and they began to kindle with the holy zeal that flashed around him, such frigid criticism was lost in admiration.

Perhaps no circumstance attending his public ministrations was more striking in itself, or useful to his hearers, than the sentiments of humility and self-abasement with which he approached the altar of his God. The undaunted force, with which he rebuked the evil that is in the world, owed all its fearful severity to the inspired dictates of divine writ; and no sooner did a change of subject allow him to resume the native benignity of his manner, than the gaze of trembling awe was exchanged for that of affectionate confidence—for it was indeed evident, that he was *himself* the lowly disciple of the impressive creed he taught; and that he stood among them, only as an elder brother, whose highest ambition was but to love them most, and serve them best.

TO LADY RUSSELL.

April 22, 1727.

YOUR ladyship will easily believe that it was with an agreeable feeling of surprise that I received the honour of your letter, by Saturday's post. It was indeed a favour I secretly wished for, though I could not presume to ask it. So much good sense and piety would have been entertaining from any hand, but peculiarly so from a person of your ladyship's figure and quality, though entirely unknown; what then must it be from so good a friend as Lady Russell! Pardon me, madam, the freedom of this expression; for your ladyship has proved yourself my *friend* in so many engaging and important instances, that I cannot but think of you under that endearing character. I heartily rejoice in the bounty of divine Providence, which has surrounded you with all the most valuable enjoyments of life in so delightful a degree; but when I consider that the human soul was created for God, and for a state of immortal duration, it is a much greater pleasure for me to reflect, that you are happy in the fulness of divine grace; and that from the best of husbands, and of children, you may raise your eyes to a father in heaven; and have a joyful prospect of being as much distinguished by the glory of the next world, as you are by the dignity and plenty which he has bestowed upon you in this. May God preserve in your ladyship's heart those religious impressions which breathe in the excellent

letter before me, and appeared to animate the whole of your conversation so far as I have been happy in an opportunity of observing it.

Good Mr. Some was with us this afternoon. He supports himself under this heavy stroke in a manner which is very honourable to religion, and may be very instructive to all who observe it; yet on some sudden starts of thought he appears to be exceedingly shocked, and I fear has indulged his mournful reflections too much in composing a sermon, which he intends to preach to-morrow, from these words of Jeremiah, "Write ye this man childless; a man that shall not prosper in his day." He designs to go abroad next week, and I hope he will then lose something of his sorrow in a round of business which calls for his attention. He desires me to give his humble service to your ladyship, and thinks himself exceedingly obliged to you for the kind concern you express on his account.

Mrs. Some appears tolerably cheerful, but poor Mr. Newsome sinks exceedingly, and appears strangely broken down within this last fortnight. I lay this up in my mind as a caution against ever being too fond of an agreeable and hopeful grandson; and perhaps, madam, *you* may recommend it to some other persons who may seem in more immediate danger.

I am heartily concerned to hear that there is so much idle luxury in the greater part of the town, and so much coldness in the rest. May Almighty Grace reform the one, and influence the other. Mr.

Some's reflection on this passage was, "Let her ladyship come down into the country." You will believe, madam, that were I to consult my own interest, I should join in the request; but I have so much regard to the public, as rather to wish you would continue a while longer in London, that if the people there are not utterly incorrigible, they may be charmed into a reformation by the beauty of piety, as shown in so exalted a station; yet I would not by any means have you desert your neighbours in the country, who I fear are not so good as to be able to do without you. The sun, all bright and glorious as he is, has been almost exhausted by the similes of men of a warm imagination, otherwise I would say that persons of your ladyship's character should, like his rays, be in continual motion, that distant climates might be enlightened and cheered by so beneficial an influence.

I am sensible that I need your ladyship's pardon for so free a declaration of my thoughts, but you know, madam, that to oppose a connexion between his sentiments and his words, in such obvious particulars, is beyond the skill of

Your Ladyship's most obedient Servant,

PHILIP DODDRIDGE.

FROM MR. CLARK.

DEAR SIR,

May 31, 1727.

I WAITED for an opportunity of sending this with the inclosed, which was delivered to me while Mr. Auther was at London, but was disappointed.

I could not but interest myself very much in the loss which Mr. Some, his friends, and the church of God in general, sustain by the death of so hopeful a young person as his son. It is a public loss, when young men so serious, and so well qualified for the ministry are removed. I heard too that you quickly afterwards lost another young minister in your neighbourhood. What reason have we to be faithful and diligent in our work while our day lasts, since we know not how soon our night may come! Mr. Tong's death has recently made way for Mr. Warren's invitation to London; I suppose there is no doubt but that he will accept it, since there has been such a breach in his congregation.

You have seen, I suppose, what the public prints inform us of relating to the proceedings of the General Assembly in Scotland against Mr. Patrick Simson. They are going to deprive that church of one of the most valuable men it contains, because he does not think it necessary to tie himself down exactly to their Shibboleth, nor oblige himself to conform to all their scholastic ways of speaking concerning the Person of our Blessed Lord in points where the Scriptures are silent. By what I saw and heard of

that gentleman when in Scotland, he is a much better judge of such matters than the greater part of those who presume to judge him ! But his crime is that he will think for himself ;—but yet he is very cautious to avoid giving offence, which I perceive is by the bigots interpreted as cunning and dissimulation. One would think the experience of so many ages should be sufficient to make the world wiser, and that those who pretend to govern in the church should learn at last that their power might be much better exercised than in destroying the usefulness of the best men it contains, merely for nice speculations against unrevealed or disputable points. Suppose a person should not speak with an exact propriety (as we think) concerning the existence of Christ, a point perhaps much above our reach, if yet he loves him above all, trusts in him, and sincerely obeys him, what harm does religion suffer ? But I need not enlarge upon this subject to you who are so well instructed in the unreasonableness of bigotry, as to any set of speculative notions.

My mistress joins with me as in every thing, so particularly in all expressions of respect and affection, to you and to our common friends. I hope we shall see you here in a little time, where you will be always welcome to, Dear Sir,

Your affectionate Friend and Servant,

S. CLARK.

P.S. Mr. Wood is at London.

FROM MR. SAUNDERS.

June 1, 1727.

MY VERY DEAR AND VALUABLE FRIEND,

I AM extremely obliged to you for your kind and consolatory epistle, and also for your kind services last Lord's day, but am very sorry that my clerk should abscond! I suppose it was to give a specimen of his high orthodoxy, and for fear his tender conscience should be defiled with some of good old Mr. Baxter's divinity. Now this man, who is so much afraid for himself, has lately put a son apprentice in London, where he frequently hears swearing in the family, and is obliged to go to church, and has not liberty so much as to come and hear me now I am in town. But I always observed that the most highly orthodox are remarkably defective in some branch or other of their christian character. This is the man too, who was so much offended because Mr. Brock was not excommunicated for going to church, who has now obliged his own child to attend it for seven years! I hope my very good friend Doddridge will take no notice of his conduct, nor in the least slight his friends at Kettering upon that account; there are not many such as he, though I cannot say but there is more than one; but were they generally of his mind, I would preach the gospel to the wild Indians before I would serve them. You have a great many sincere friends in Kettering that love you well, and are always pleased with your

good services; and I may without compliment say, when I am there, that you have one who esteems you according to your desert, and that in my opinion is beyond any man of your standing I ever knew. But as an aggravation of your crime, and as an undeniable specimen of your heresy, you at night, it seems, went to Mr. Buswell's and rejected their invitation, which is some demonstration that, if not in doctrine, yet in discipline you are unsound and very corrupt, and verging towards Presbyterianism. I this day saw our good friend Mr. Watson at Hamlins, not only at your request, but also as a thing very agreeable to my own inclination.

I wish Mr. Halford, Mr. Auther, and yourself would come over and dine with me on Thursday; I should be very glad to see you, and possibly I shall find something or other to entertain you with for a few hours. I need not say how very glad I should be to see you. I saw your friend Mr. Wright, who, to say no more, has treated me very friendly. My hearty respects to Mr. Some, Mr. Auther, Mr. Halford, and your good woman; and as soon as Providence favours me with an opportunity, I shall be very glad of giving you further assurance how much I am,

My most dear Friend,

Yours in the strongest affection,

THOMAS SAUNDERS.

FROM MR. HUGHES.

DEAR FRIEND,

Staplehurst, July 3, 1797.

SINCE you acknowledge your silence to be a fault, and have made so large an amends by your incomparable letter, I find myself disposed to forgive you, but upon this condition, that you offend no more, for the delay has given me a great deal of uneasiness.

I shall hardly go to London till the coronation, if then, for I design to go there as little as possible; but it will be no great matter for you to take your horse, and give us a sermon here, either in the week or on Sunday: I can procure you very good accommodations, and upon timely notice will meet you on the way. I thank you for the hint about the improvement of time, but cannot think I have spent it to so good a purpose as to encourage me to trouble you with a circumstantial recital of my studies; my main care has been about the recovery of my health: I have diverted myself with riding to visit my people in the country and to the adjacent towns. I maintain a very civil correspondence with all the neighbouring ministers, but am intimate with none but Mr. Warren at Crainbrook.

Staplehurst is a country village not so big as Kibworth; and the country around is very delightful at this season of the year. Our chapel is tolerable, and will hold three hundred, but we have seldom more than two hundred hearers, and not commonly so many; they are all plain people, have much plain

sense, and I never in my life, except some time at the Academy, lived so much to my own satisfaction.

I know not with what romantic fancies you may amuse yourself, but I can assure you that no temptation shall ever draw me out of solitude. Oh, how I pity your poor slaves of popularity ! let them grasp the shining bubble that can catch it ; for my own part I willingly resign the vain pursuit.

I heartily thank you, for the particular account you have given me of Mr. Some's illness and death ; the event would have grieved me much more, but that I am persuaded the change is so much to his advantage.

I can truly say, that if you have not blended the poet with the historian, I never heard of a more truly christian death, and never read a better narrative ; and it is a pity that what might be so edifying is concealed from the public. I could wish that the funeral sermon, with his character, were published to the world with his golden remains.

I am your sincere Friend and Servant,

O. HUGHES.

TO MR. BRAILFORD*.

REV. SIR,

July 8, 1727.

SINCE it will be my misfortune (unless your most penetrating judgment fail you), to be incapable of reaping those "*important services*" which I am to receive from you, in the progressive steps of life, I am very solicitous that I may not load myself with an unnecessary burden, by neglecting to return those *honours* with which you have already favoured me: a negligence which would be doubly culpable, as the weight is so small, and the recompense so easy!

You were pleased last night to give me a public reproof; but as I am not capable of performing that *kind* office in your behalf, in so decent and graceful a manner, I hope you will pardon me that I choose to wave the circumstance of doing it before the family, though I may attempt it in a more quiet way, especially since I can answer for it, that it shall be at least with equal tenderness and respect!

I know the *liberality* of your heart so well, that I do not care to exhibit all my store at once, lest I should not have it in my power to make any suitable acknowledgment for future favours of the same kind! As for attempting to address you with expressions of love and respect, however sincere, I find, by long experience, that they weigh so little

* On a violent quarrel which we had before the whole house.

with you, that I shall never offer to pass them upon you as current coin.

You will easily perceive by my admonition, the generosity of my temper, and my wonderful affection for you; and you, sir, very sufficiently know how far you “already excel me;” how “much more you are revered by our common friends;” and how “much more you are admired in this congregation” when we have been called to appear under a public character; and yet I would fain put you into a way of excelling me a great deal *more*! I would humbly advise you, my good friend, to spend a little more time in your study, and to resolve that you will do as much business there in a week as a person of ordinary industry, and of a capacity inferior to your own, might with ease dispatch in a day. This would make such an alteration for the better, as would soon become discernible to your more intimate acquaintance; and as it might not be wholly unnecessary to preserve the best reputation you have already gained, so it would probably render you better satisfied with your own conduct, and prevent those violent fits of the spleen which dispose you to quarrel with your friends upon such trifling occasions.

I would further humbly propose that you should endeavour to restrain at least the appearance of so great a complacency in your own dear self, and in those ecstatic exclamations which, as you inform us, you meet with from most of your hearers. It is tyrannous to insult those who are following you

at an humble distance, and with all that respect which we owe to so great and superior a character ! Once more, sir, I would humbly advise you to study and practise a little more discretion in your manner of giving a reproof. In good earnest, Mr. Brailsford, I am amazed how you could imagine, that a man of my temper could bear to be treated so roughly as you handled me last night—and that before the children and servants, and how you could prevail upon yourself to expose, in the most malignant colours, the little defects you saw in my character ; although you knew, as I am confident you must know, that I esteemed and loved you from my heart.

I had often told you, what I own to be no part of my praise, that I am not philosopher enough to bear such kind of treatment ; and you yourself, of " persons in the world, would, perhaps, be most grieved at it. Had you told me of what displeased you between ourselves, in any easy com-sant way, and not with so much of the air the Cynic or Dictator, I should immediately have fallen under the conviction. I should have reproved you with my natural frankness of temper, that although I meant no harm, I saw upon reflection that what I said to you before Dr. Lane had but little weight and less wit ; so that, for my own sake, I should have wished it unsaid. The freedom I used that *Puffer* was ridiculous and indiscreet, and the excuse, because I had before been censured for such sportive phrases ; and I should have added

that I heartily thanked you, and took that reproof as one of the most valuable instances of friendship which you could have given me. At present I own it seems to me to have proceeded merely from the malicious design of making me uneasy, because I had happened to offend you. It was indeed a kind of usage I had not been accustomed to ; however, I hope I freely forgive you, and heartily pray that God, may make us both wiser and better.

After all, I must plainly tell you, that though I think you, upon the whole, a person of sense, piety, good humour, and wit ; yet your own conduct must determine whether I shall be, with the utmost sincerity and tenderness,

Your very affectionate Friend—or,

with the most profound respect,

Your most obedient and most humble Servant,

PHILIP DODDRIDGE.

P. S. I own there was a little too much bitterness in some things which I said to you last night. I wish my friends would consider the tenderness of my temper so far as to treat me civilly, till I offer them a decided affront ; for, with relation to a haughty unkind observation, I am like Echo, as described by Ovid,

Quæ nec reticere loquenti,
Nec prior ipsa loqui didicit.

TO MRS. HANNAH CLARK.

July 29, 1727.

I HEARTILY thank my dear Clio for her care in answering my letter, I will not say so speedily, but after a less than usual delay. Every letter I receive from you brings some new instance of your goodness. It was exceedingly kind to delay a journey into Kent that you might favour me with your charming company, which to me makes every place delightful: but, alas! I shall not see Kent this summer. Had I no friend there, it would have been a disappointment to me to have lost an opportunity of serving my Clio, and of enjoying her conversation for so many days together; but nobody's time is less at their command than mine. The illness of a neighbouring minister obliges me to stay at least a month before I begin my journey, which I should wish to commence next Monday; and when I come to Town it will be but for a few days, perhaps a few hours. I send you this notice, my dear, that you may not depend upon seeing me in August, nor break any scheme of pleasure from a regard to me. In the mean time believe me, you have a large share in my heart, and that I place your recovery among those favours of a Divine Providence to me, which, if they do not inspire me with the warmest sentiments of gratitude and love, do at least shame my stupidity and inconstancy to my most gracious and generous benefactor! Assist me in returning my

praise to him, for sparing in you, one of the dearest and best of your lovely sex, and continue to think, with your usual kindness, on.

Your affectionate

CELADON.

TO MR. CLARK*.

REV. SIR,

July 20, 1727.

THE illness of a neighbouring minister, Mr. Tingey, of Northampton, prevents my waiting upon you next week, as I intended. I would, if possible, be with you on a sacrament day, for few days in my life are so delightful as those in which I meet my friends of St. Albans at the Lord's table; and probably I may be with you about the beginning of September. In the mean time, I earnestly beg the continuance of your prayers, which I have particular need of in my present circumstances, this being the very crisis of my affair with Miss Kitty. Once more I have put it into her power to end it as she pleases, and expect her last determination in a few days: being in my own mind resolved either to return to Burton, and make it the entire business of my life to please her, if she invite me back, or never to stir one foot further in the business, if she decline this offer.

Will you not, sir, think that I am vain of my phi-

* Under uncertainty with relation to Kitty's affair.

losophy if I tell you that I am perfectly composed while this important affair remains in suspense? The true reason, however, of this tranquillity, next to my experience of the goodness of Divine Providence, is this—She has so many defects, as may make me easy in losing her; and so many charms, as may render me tolerably happy in possessing her; yet, after all, to open my mind with that entire freedom which I may use to the best friend I have in the world, I shrewdly suspect, that which way soever she determines the matter, I shall not then be so calm as I am now. However, sir, all that I have felt, or all that I may yet feel, on this occasion, will teach me to rejoice so much the more in your felicity, who are free from all such solicitude, and as happy, as the enjoyment of a lady of uncommon piety, sweetness of temper, politeness, and beauty can make a man whom I will not compliment, but whom, of all men in the world, I should most desire to resemble.

I am, Dear Sir,

Your most obliged and most affectionate Servant,

PHILIP DODDRIDGE.

P.S. I have received a pressing invitation from Brockfield in Norfolk; but the people are so orthodox, that I have not the least thought of accepting it.

August 12. I wrote all you have on the other leaf, several days ago, and depended on sending

it by honest Mr. Leach, who has had the honour of waiting upon you formerly upon a like occasion; but some unexpected accident prevented his journey. I hear from Mrs. Hannah Clark that you intend a progress into Kent in the beginning of September, and would therefore beg a line or two, to let me know what day you expect to set out, that I may, if possible, wait upon you there: for this reason I have sent by the post, and desire a speedy answer. I have received no direct answer from Miss Kitty, but have heard some accounts of her resolution at second-hand. The stories are directly contrary to each other; but I firmly believe them both!—Let Mrs. Clark judge by this, whether I am not a very complaisant lover!

TO THE REV. JOHN NETTLETON.

DEAR BROTHER,

July 26, 1727.

N. B. I DO not use black edged paper and black wax because I am married, but because it is the fashion! I have worn an old drugget coat for the same reason, and my sister's letter will furnish you with a third*.

I read your last letter with a great deal of plea-

* The mourning alluded to in this letter was occasioned by the death of George the First, which took place June 11th, 1727. I have now before me a sermon upon this event, preached by Dr. Doddridge, at Kibworth, in which he expresses his attachment to the House of Brunswick, and the principles which seated them upon the throne, with great warmth and eloquence.

sure, and would gladly answer it more at large than my present hurry will admit. My last was dated June the 18th, and I am not yet re-engaged with Kitty to that degree which you seem to suppose, but yet, I may be so, before you receive this epistle.

Cousin Philip, and uncle and aunt Norton are all well, so that I do not rightly understand your prescription of change of air. Would you have me leave Kibworth? then find me a good place in Essex, and it shall be done. I have an invitation now before me from four hundred people, and forty pounds a year, in Norfolk, with some additional emolument which may make it better than fifty; but there is a certain equivocal word beginning with an O—which prevents my entertaining any thought of the matter, for we are here the most catholic people in the world. I mourn my sister's want of mourning; however, had she been for the whole month of August in London, she would not have seen me. Mr. Tingey's illness obliges me to defer my journey a month. Matrimony may, perhaps, oblige me to defer it till the Spring,—and then I suppose I may come and take my last adieu! for *frugality* will then have a dreadful kind of claim, and will probably oblige me to omit all such expensive pleasures. However, I thank my dear sister, for her epistle especially, and long to see her, and with service to your mother.

I am, Dear Sir,

Your very brotherly Brother, and humble Servant,

PHILIP DODDRIDGE.

TO MR. ROBINS.

DEAR SIR,

August 12, 1727.

I RECEIVED your very kind and friendly letter of the 30th of July, and heartily thank you for the affection to me which you express in it. If there be any thing in my former letter which increased your desire of being personally acquainted with me, I can assure you, on the other hand, that the temper you express in this has very much advanced my affection to you. But you know, my dear friend, that in an affair of this nature personal affection must not determine us, but a regard to usefulness alone. Now, on a serious consideration of the whole affair, I am fully persuaded in my own mind, by reasons which it is not necessary particularly to trouble you with, that my removal to Bradfield, which you kindly propose, would not be the most probable way of promoting my usefulness in the church of Christ.

This is the unanimous opinion of my friends and brethren in the ministry, and many other judicious persons; and, what is of a great deal more importance, it is, after serious consideration and repeated prayer for divine direction, the persuasion of my own conscience in the sight of God. On the whole therefore, I repeat it to you and to the rest of my Bradfield friends, as my final determination, that I cannot at present leave Kibworth.

However, I assure you, that I feel my mind sensibly affected with the kindness and respect that you

have expressed towards me in the whole affair, which I think indeed very remarkable. I pray from my heart that your best interests may be effectually promoted, and that God would so order it by his favourable providence, that this determination of mine may be a mercy to you, by leaving room for some other minister who may serve the interests of the Redeemer among you, in a far more advantageous manner than I could do.

I heartily wish I knew how to serve you in your present destitute condition, and have, in this view, been thinking over the characters of the neighbouring ministers, who would probably remove on an invitation from you. Upon the whole, I consider Mr. Bridging, of Narborough, as a person who may most properly be thought of upon this occasion. I will give you a short account of the man, and then you may judge for yourselves.

He is a person of eminent piety, and I am well persuaded that you would think him sound in the faith, as to the doctrine of the Trinity, and salvation by Grace in particular. He is a man of as amiable, sweet, and friendly a temper as I have ever known; and I do really think that if he has any considerable failure in his character, it consists in too mean an opinion of himself. His sermons and his prayers are very agreeable to my taste. The sentiments of both are solid and judicious, so far as I can judge, and his expressions proper, and remarkably soft and insinuating. His sermons do not rouse the soul so powerfully as those of some others, but they sweetly

subdue it by a melting tenderness. The principal objection that can be made against him is, that his voice is not very powerful ; however, it is audible to a larger congregation than yours. A second would perhaps be, that he uses notes in the pulpit pretty much, though he does not entirely confine himself to them. He is, I believe, about forty years of age, and married to a very excellent, pious woman, and happy in four fine children, the eldest being about twelve. He has an estate, if I mistake not, of about forty pounds a year ; and is now with a people who love him heartily, as they have a great deal of reason to do, and who set a high value on his labours, and raise him about thirty-five pounds a year. He is settled very near his wife's relations, who are valuable persons, and love him with a great deal of tenderness. There are few neighbours whose absence I should more lament ; and yet, I think it is probable he may remove, and I should advise him to do so, and that principally because he is fixed where he preaches at two places all the summer, and rides several miles between the services, which, as he is of a tender constitution, I am really afraid may shorten his days, and he himself has the same apprehension. This last consideration makes me think that he would prefer Brackfield, where he would not be obliged to preach more than once a day, although at Narborough the income is much larger.

I desire, sir, that you would communicate these hints to our friends at Brackfield. I would further

advise you to consult with your wise and good friend Mr. Scott, of Norwich, to whom, with his son, I desire you to give my most affectionate and respectful services.

I have nothing further to add but my most affectionate respects to all my friends at Brackfield. I hope I shall not cease to pray for them, and I beg they will also remember me. May the gracious providence of our heavenly Father dispose of us all, according to his own will; and may the fulness of His blessed spirit teach us to act in every situation with cheerful duty, and to receive every event with filial resignation. I shall rejoice in an opportunity of making a visit to such obliging friends, but it is very uncertain when such an opportunity will present itself. May we however meet in heaven, where we shall converse more delightfully than we could have done in any place, or in any relation upon earth.

Excuse the length of this letter. It had been shorter, had I not been so much,

Dear Sir,

Your affectionate Friend and obliged Servant,

P. DODDRIDGE.

TO MY SISTER*.

DEAREST SISTER,

August 12, 1727.

You are certainly one of the best and perhaps tenderest friends whom I have in the world; and yet, though I am going to write to you, with a heart full of sorrow, I expect but little compassion from you! However, I will tell you my mournful tale, and leave you to judge as you please, satisfying myself with this reflection, that if you do not pity me—I shall pity your insensibility, quite as much as I lament my own misfortune.

You are to know then, that just after Miss Kitty deserted me, which was about sixteen months ago, some friends, who were on a journey, called upon me at Harborough. In their company was a young lady, who, as far as I could judge, was about twenty years of age, and, in every sense, one of the most agreeable creatures I ever beheld. Indeed I thought her “as beautiful as a full moon!” to give you in mere prose an Arabian proverb which I very much admire. Yet a beauty which fired my heart at the first glance, is the least ornament she can boast, for she is perfectly well bred, and the vivacity of her wit, and the easy, modest freedom of her behaviour charmed me beyond expression. I have since heard that she is as remarkable for piety, as for any other excellence in her character; and I am told that her fortune will be fifteen hundred pounds, and may

* On the intended marriage of Mrs. Ann White.

probably increase to a great deal more. I could have liked her for a wife, with five hundred pounds, beyond any other woman under the sun, and Kitty's dismissal would have justified me in marrying whom I pleased, but I thought her so vastly superior to me in situation that it never entered into my head to offer my services, though I own a few minutes of her conversation impressed me so deeply, that a forced application to study for hours could hardly erase her idea.

Now only last Monday night, I heard that this dear creature is going to be married to a dissenting minister of *no estate*, and of a narrow income. Moreover it is the opinion of some judicious friends who know us both very well, that there is a remarkable similitude in our tempers, and that had I offered my services before, they would probably have met with a very kind reception.

Now is it not the most provoking chance in nature to know this, when it is just too late,—and when the dear girl is on the point of surrendering those charms which are but just beyond one's reach. I do confidently believe that this was the very crisis of my fate! Had I embraced this opportunity, I had made my fortune, and been the happiest man under the sun! and in possession of the most lovely flower upon which it shines. I have lost her beyond all hope of recovery!—It is true, indeed, that Mrs. Jennings (wise as she is) tells me that there are many other Mrs. Ann Whites in the world, and that in a few years I may take my choice out of two or three

of them ! I allow there are other agreeable women, but she was a Phoenix ; and I am persuaded that it will be at least a century before her equal appears. Now it is very probable I may not live quite so long ; and if I do, that I may not be quite so capable of relishing the charms of a fair lady then, as I am at present, in the twenty-sixth year of my age ; so that the distant prospect gives but little relief to,

Dear Madam,

Your afflicted Brother—and humble Servant,

P. DODDRIDGE.

Perhaps you will say, where is Miss Kitty all this time ? Why, truly, she is at Burton, and, for aught I know, may be married before, or within a fortnight. I care not how soon !—for after the loss of such a treasure, I have nothing left to be solicitous about—on the head of matrimony.

TO MR. HUGHES.

Aug. 12, 1727.

I HEARTILY rejoice that my dear Antiochus is so agreeably settled at Staplehurst ; when I reflect on the account you give me of the place, and the circumstances you are in, the satisfaction you express confirms me in an observation which I have fre-

quently made, that good sense, piety, and learning will make a man happy in circumstances which would be intolerable without such supports and entertainments.

You are got to such a distance from me, that I shall hardly see you once in an age; however, if you are better pleased there than at Childwick, I am glad you have made the exchange. If you knew what exquisite pleasure I find in every hour spent in your company, you would own this as an instance of disinterested friendship beyond what is commonly to be found, and would pardon me, if I am a little vain of such an attachment; and yet I am sensible that I have not so much reason to be proud of this warmth, as I should have to be ashamed in resting on any common degree of friendship towards a person with whose worth I am so intimately acquainted.

Why cannot we carry the same sentiment a little farther, and rejoice that such friends as many of those were, who are gone to heaven before us, are settled so much more to their satisfaction, than they were upon earth, though they be removed further from us, and though it may be several years before we have an opportunity of conversing with them again.

I am glad if you found any thing to entertain you in the account. I sent you of Mr. David Some's illness and death. I have almost forgotten what I wrote, for I took no copy, and dispatched my letter as fast as I could write it, and can only remember

in general that I sent you some hints of a few remarkable passages, some of which were inserted in his funeral sermon, and the rest I have noted down in some other papers of my own. I know that I confined myself to plain matters of fact, and that I saw nothing in the manner of telling the story which deserved the encomium you are pleased to bestow. From almost any other hand, I should have taken it for banter, but you can make me believe what you please. I know every human creature has some errors, and I am pleased to see that yours are only such as proceed from a generous heart, which finds a great many imaginary charms in the performance of a person it has honoured with its esteem.

You desire an account of the illness and death of good Mr. Ragg. There were not so many remarkable circumstances attending it as occurred in Mr. Some's; however, such as I can recollect I will transmit to you just in the same order as they present themselves to my mind. He was taken ill about ten months before his death. The outward symptoms of his distemper were very violent, and even then threatened a speedy dissolution. He was obliged immediately to leave his duties, as assistant to Mr. Watson, of Mount Sorrel, both in his school and in the pulpit, and was never after capable of public service, though the spitting of blood went off, and he seemed a great deal better in the latter end of the year than he had been in June and July. I believe he had but little money, and I knew he had no estate when he was rendered incapable of main-

taining himself, but Providence took care of him, so that he never wanted, but could support the charge of many expensive journeys, and costly medicines. Persons in plentiful circumstances, and of valuable characters, seemed fond of an opportunity of entertaining him freely at their houses for considerable periods; and I was so happy as to be instrumental in helping him to nearly thirty pounds, by an application to some friends, and particularly to your generous and excellent uncle, Mr. Wright. I mention this as an encouragement for us, to repose ourselves cheerfully on the Divine care, if Providence should bring us into such melancholy circumstances.

He spent the last few months of his life at Wellford, Farndon, Bowden, and Maidwell, some of which places, you know, are within a quarter of an hour's ride from Harborough, and the rest not above five miles distant; so that I saw him very frequently, and had an opportunity of renewing an intimate acquaintance with him, and my esteem and affection for him rose in proportion to the intimacy of that acquaintance. You know his character as a Christian, for what he was as a scholar and minister is not so directly to our present purpose. He had formed his notion of practical religion on a deep and attentive study of the divine nature and perfections, and placed religion in a conformity of our wills to the will of God, rather than in any flights of ecstatic devotion, of which the calmness of his temper did not frequently admit. He considered submission to afflictive providences as a most con-

siderable proof of faith, and thought it wisdom to confine his regards to present duties, without any solicitous concern about future events, which are secure in the hand of God. His powerful sense of the Divine perfections gave him the most ardent and exalted ideas of that happiness which God has prepared for his distinguished favourites ; and it was plain throughout the whole of his behaviour in life, that he regarded the interests of time and sense as nothing when compared with religion.

These had been the governing maxims of his life ; and as they had engaged him to a very diligent improvement of his mind, and to unwearied endeavours to promote the happiness of others, while he was capable of active service, so, under the decay of nature, he was still remarkably influenced by them. He was always feeble, and frequently in pain, yet I never heard one murmuring or repining word in those months of anxiety which he was made to pass, or in those wearisome nights which were appointed unto him. Nothing could be more amiable than the serenity of spirit which he expressed throughout the whole course of his illness ; and he was as diligent in searching out proper assistance, and as exact in following the prescriptions of the physicians, with regard to medicine, diet, and exercise, as if all his hopes had been devoted to this life ; and yet, to all appearance, as easy in mind, under repeated disappointments, and fast increasing illness, as if he had felt no distress, and apprehended no danger !

I remember we lay together one night at my

Lady Russell's, when I persuaded him to pray with me in the chamber. He was indeed hardly able to speak, but I was never more affected than with what he said. Methinks in that prayer I saw his very heart; nothing could express a more entire resignation to God: he seemed to have no will, or interest of his own. Under extreme illness, and in the near view of death, he referred health, usefulness, and life, to the Divine disposal, with as much cheerfulness as he could have done in his most prosperous days.

When his body was almost exhausted, his reason seemed as strong as ever. He was not indeed capable of long application to any matter requiring deep thought, but he would give short hints on subjects occasionally started in conversation, many of which appeared highly judicious, and indeed some of them were of considerable service to me in my compositions for the pulpit. We were one day, only a few weeks before his death, riding from Welford together, when I talked over with him the heads of a sermon on the Perfection of our Knowledge in Heaven; and I remember I was mentioning some obvious reflections,—as how unreasonable is it, that a desire of knowledge should make a good man unwilling to die, when he made the admirable remark, —That our present inquiries do not afford us a full satisfaction upon any subject that we can propose, but that they rather serve to make us the better acquainted with the difficulties that attend them, so that we may have a more exquisite relish for those delightful discoveries which a future and more per-

fect state may reveal. How little would one have expected such sentiments and expressions from a poor feeble creature who could scarcely speak or breathe! Some of his thoughts appeared peculiarly beautiful, as coming from the mouth of one then trembling on the brink of the grave. We were talking of the uneasiness which many worthy people give themselves, through a weak attachment to particular schemes or unscriptural phrases, when he said, "Bigotry is certainly a very unwholesome thing, and I am afraid that these good men will ruin their constitutions by being so angry with their brethren!"

Of this nature was his conversation even to the very last; and he made such pertinent remarks with a very agreeable air; and although he was so very weak, yet there was an habitual smile upon his countenance which appeared peculiarly amiable, while the bitterness of affliction was gathering around him.

I never heard any body speak with a deeper sense of the evil of sin, than he did the last time I was in his company; and he seemed particularly to consider the aggravating circumstances which attend the sins of the Christian, and the Minister; and innocent and pious as his life had been, yet he seemed to have as affectionate an apprehension of the need he had of the atonement and intercession of the Redeemer as the most profligate sinner could have entertained in similar circumstances.

There is reason to believe that for several years the thoughts of death had been familiar to his mind; and that frequent returns of illness for almost seven years

had deeply impressed them upon him; yet when death appeared then to approach, he shrank from it. In the beginning of his last illness, however, he seemed sensibly to desire it, and to the last declared that he should deliberately choose it, rather than the continuance of a useless and afflicted life, and that he had no anxious fear as to the result. Yet he told me that he felt Nature recoiling at the apprehension of her final struggle, and that a life of vigour and usefulness seemed then to have something more charming about it, than he had formerly acknowledged; and when he found his sickness growing more painful, and indeed as much as he could well endure, he seemed to fear the more severe conflict which might remain, and to dread it in one view, while he longed for it in another.

This sentiment he expressed naturally enough, in two lines which he spoke extempore as he lay on his bed:

“Tired out with life’s dead weight, I panting lie,
A wretch unfit to live, awkward to die.”

He smiled at the oddness of the phrases, but told me that he could find none fitter to express the lingering reluctance of nature, as opposed to the determined choice of reason. This *awkwardness* to die, as he called it, proceeded from a tenderness of spirit, which started at every thing shocking and violent, and rendered him incapable of those ecstatic views of future happiness which he had sometimes experienced in more vigorous days.

This passing obscurity wore off, I believe, before

he died, in a considerable measure; however, I knew that he had not, to the last, those transporting joys which some good men have felt in their dying moments. Yet his heart was tranquil, being fixed upon his God, in holy confidence.

We held a day of prayer on his account at Welford, about the latter end of March; when, as I went into the pulpit, Mr. Ragg said to me very affectionately, "Do not be importunate for my recovery, only pray that God would give me a more lively sense of his presence, and that I may pass my trial well, whatever it may be."

His death was sudden, though his illness was so long. He died Saturday, April the 13th, about three in the morning. He was at Lutterworth the Tuesday before, and abroad on the Friday, and did not retire to his bed until the evening, and then, when he apprehended his end to be approaching, he calmly desired to be left alone for some time; he was so, for at least an hour, and then he called in his nurse and the rest of his friends, and talked cheerfully and seriously with them. He fell into a slumber about eleven at night, waked about two, convulsed, and after a very painful struggle and a louder groan than one would have thought his strength could have enabled him to utter, he seemed to revive for a few minutes, expressed his confidence in God, and an humble but joyful expectation of approaching glory, and then died very easily.

Among his papers Mr. Morris found a solemn covenant with God, drawn up by himself, and bearing

a date, if I mistake not, antecedent to his coming to the academy. There was also found a kind of diary, which I have not yet seen, but which it seems contains some very curious and useful hints.

I heartily wish that this narrative may be of service towards strengthening your faith, and awaking your desires after that glorious world, whither this excellent brother is gone.

Let us endeavour to express our friendship by such offices as may fit us to meet him, and each other, where nothing shall separate us, or prove an alloy to the enjoyment of our mutual conversation.

I am your most affectionate Friend,

PHILIP DODDRIDGE.*

* It may not be uninteresting to remark, that the funeral sermon which Dr. Doddridge preached at Harborough for Mr. David Some and Mr. Ragg was the discourse which he had composed, jointly with Mr. Ragg, for that purpose. It is entitled "The Presence of God an Encouragement to Good People under the Loss of Friends. Joshua, i. 1, 2, 5, 6."—The notice taken of his deceased companions is, as may be supposed, tender and pathetic in a high degree; and the argumentative portion is written with that direct force and simplicity, which so happily characterizes his early productions, and may, indeed, be generally remarked, as pervading the four volumes of his posthumous Sermons recently published.

TO THE REV. MR. SAUNDERS.

Harborough, June 27, 1727.

It is ever most joyfully that I write to my dear and excellent friend Mr. Saunders. I know few men in the world so capable of making a correspondence entertaining and improving even to a stranger, and there is so much of the sweetness of friendship existing between us, as gives it a peculiar relish to me.

The distribution of your sacramental discourse I like very well, and had it been my business only to make an encomium upon it, I could have done it with a great deal of ease and pleasure. But I am not so well pleased with the latter part of your letter, because you have there invaded my province! It is my way to *send* queries—not to *answer* them,—and here you have imposed the laborious part upon me, without considering how incapable I am of managing it to advantage. I desire therefore, for the time to come, that the form may be changed, and I am ready to imagine that the best way to prevent your sending me any queries for the future, will be to answer those you have already sent me! For when you come to compare my solution of the difficulty with that which arose in your own mind, you will easily perceive that asking me questions will turn to very little account.

Your first query seems to me to consist of two distinct parts,—1st, whether there be *more than two sacraments* under the New Testament dispensation?

—and 2ndly, whether *washing the disciples' feet* be not an ordinance of continual obligation, and may not therefore be called a *sacrament*?

In answer to the first part of the proposition, it plainly appears to be a dispute about the signification of a word, and can be decided only by defining it. Every one has a right to define it as he pleases, and different definitions may reconcile two propositions, which seem directly contradictory. Were I to consider the original etymology, or the common use of the word, I should define it thus: "A sacrament is an external rite, instituted by Christ for the use of his church in all succeeding ages, as a seal of the mutual engagements existing between himself and his people."

That baptism and the Lord's supper are such sacraments may easily be proved; but if it be asserted with success that *the washing of feet* be another, then it must be proved, not only that Christ has instituted it as a rite of perpetual obligation, but likewise that he has made it a seal of the mutual engagement between himself and his people.

Now I do not apprehend that John xiii. will afford any plausible argument to prove that the washing of the brethren's feet is a *seal* of such a mutual engagement. The most that can be pretended from ver. 14 is, that Christ appointed it, as a token of our readiness to serve our brethren, and as an imitation of him, in the condescension and benevolence of his temper. Now this comprehends but a small part of that idea which we affix to the word sacrament.

And here I am so happy as to have the church of Rome on my side! which, besides her *infallibility*, may be supposed to understand the meaning of a Latin word, which she herself first applied to a Christian institution. Now it is well known, that she still retains the ceremony of washing feet, without giving it the name of a sacrament. The King of England's almoner also performs the rite on Maundy Thursday, although the church of England holds but two sacraments, and excludes this from the number.

But I may go farther, and add, that I do not imagine it can easily be proved that Christ intended this custom to be of lasting use in his church. The only argument that is urged for it, is to be found in John, xiii. 14. Now I think these words may fairly be explained as a general exhortation for us to evince in all proper instances a most condescending benevolence to our Christian brethren. And I have several objections against the other interpretation, which makes it an institution of an expressive ceremony to be used by Christians at all times and in all places. 1. It does not seem, in its own nature, to be calculated for universal use. In Judea it was an agreeable expression of kindness, being very refreshing on account of the heat of the climate, and the manner in which they commonly travelled and shod their feet; in England it would be reckoned impertinent and troublesome, and in some northern countries it would be still more disagreeable, in proportion to the degree of cold which prevails in them. And

should the water be warmed, the trouble of undressing the feet, (which in those countries have several coverings, strongly fastened on,) and exposing them naked to the cold air while the ceremony was performing, would more than counterbalance any refreshment which could be received by it. Now who could suppose our Lord would appoint his disciples to express their *kindness* to their brethren by an action which the person to whom it might be rendered would account it greater kindness for them to omit. 2. Our Lord, in the pretended words of the institution, or elsewhere, does not give those directions which seem necessary in order to insure a convenient performance of the ceremony, v. g. By whom, to whom, or at what seasons it must be done, &c. 3. The apostles give us no advice nor exhortation on this head. 4. We do not find by the New Testament or the primitive traditions of antiquity, so far as I remember, that such a ceremony was retained in the Christian churches.

Your next query is the reverse of this, "whether there be *any sacrament* in the Christian dispensation or not?" This you divide into two parts, the former relating to Baptism, the latter to the Eucharist.

With regard to BAPTISM, I affirm it to be a *sacrament*; and think I could easily prove that each branch of my definition would support me. However, as you desire me only to consider, whether the ordinance was intended for perpetual use, I shall not advert to the curious inquiry as to the purposes for which it was appointed. That Christ instituted the baptism

of water as a rite of perpetual use in his church is, I think, abundantly plain from Matt. xxviii. 19. You artfully decline the proof by paraphrasing the words thus, "Let them be well dipt into my doctrines, particularly those of faith in the Father, Son, and Holy Ghost. Let this come down upon them as rain in the most plentiful showers, &c." and urge Matt. x. 39, where baptism signifies overwhelming sufferings.

To this I reply, 1. That as the other is by far the more common signification of the word, it ought to be so understood here, unless strong arguments could be produced in favour of such a figurative interpretation as yours. 2. The parallel text in Mark, xvi. 16 seems less capable of such an evasion; for *there* being baptized, is mentioned *after* believing,—and *here* an instruction in the Christian faith, must *precede* it. 3. The circumstances of the disciples at that time rendered it very improper for Christ to use the phrase in a metaphorical sense without an explanation; for as they had been used to baptize with water, they would naturally suppose that he recommended the same practice though in a different form. 4. That they did, in fact, understand that commission as referring to the baptism of water, is plain from their practice; particularly in those two most remarkable instances, Acts, ii. x. In the former, we find the apostles baptizing three thousand Jewish converts in a day, which was so troublesome a work, that we must imagine that they would not have done it, had they thought it a matter of entire indifference;

besides, nothing could have confirmed those converts more in their regard to this external ceremony, than to see it performed by the apostles in the beginning of their ministration under the Spirit, and on the very day of His descent upon them, Acts, x. The first fruits of the Gentiles are baptized with water, even *after* they had been baptized by the effusion of the Spirit; nay, that effusion is urged as a reason *why* they should be thus baptized!—I may add, that when Philip instructed the eunuch in the nature of the Christian institution, he mentioned the baptism of water as a part; this appears from the exclamation of the eunuch, “Behold here is water,” &c. Now, from these instances, I argue that Christ *did not* explain the word baptize in a figurative sense;—Matt. xxviii. 19, for had it been so, then surely his faithful servants would never have acted thus, and consequently (by the third head) I enforce that he intended that the word should be taken literally. And farther, should we take this argument alone, (without thinking of Matt. xxviii. 19,) I think there could be no reason to doubt, but that Christ approved of what his servants did when acting under the immediate influence of that Spirit which was sent to direct them.

Now there is no disputing from probabilities against this fact; and if we see, (as, from what has been said, I think we must see,) that it was the will of Christ that the baptism of water should be used in his church, it signifies little to object, that there are some passages in the New Testament which

might have inclined one to suspect that it might have been laid aside. Were the difficulties incapable of any particular solution, it would indeed be enough to say that our great Lawgiver knew what was best; and it would be reasonable to rest in his determination.

But I will not leave the dispute here; for I imagine, sir, that each of your objections is capable of a very fair solution.

1. You argue that when the forerunner of Christ appeared, he did indeed baptize, but that he gave them no intimation that the rite should continue, nay, that he seemed rather to insinuate the contrary, Matt. iii. 1. I answer, (1.) That it was not the business of the Baptist to declare how long that rite was to continue, but only to explain its present intention, and to urge submission to it. (2.) That the words in which you suppose him to insinuate, that it was to cease under the Messiah, are capable of another very fair interpretation, that he to the baptism of water shall add the nobler baptism of the Spirit, which he shall pour forth in the most abundant degree. Now it would be very unreasonable to oppose a paraphrase on John's words, which is barely *possible*, and not at all necessary to the institution of Christ and the practice of his inspired apostles.

2. You observe that Christ himself did not baptize, and therefore how improbable it is that he would give them a precept to do what he had given them no example of. I answer, (1.) That there is no absurdity in supposing that Christ might command them to do what he did not think proper to do himself. It

is indeed certain that he did so in the very verse under examination,—“Go and teach all nations,” whereas he himself never taught the Gentiles. (2.) Good reasons may be assigned why Christ did not baptize, himself, when (before his sufferings) he gave his apostles direction to do it. [1.] By not appearing in this work, he avoided the importunate inquiries by which the people might have endeavoured to extort from him a direct answer to this question, whether he was the Messiah?—[2.] Christ intended the baptism administered by his disciples, in this intermediate state, just for the same purposes as the baptism of John, which was to oblige people to receive the Messiah’s kingdom when fully revealed; and so those who had been baptized by them before were, on the fuller manifestation of the Gospel, to be rebaptized, (which I think is plain from Acts, xix. 3). Now Christ might not think it proper to baptize any himself, lest they should think that baptism to be so perfect as that no other should be needful. You will probably object, that the disciples baptizing by his warrant was the same thing to the persons baptized as if Christ had done it in person; I reply, (1.) That it may be queried whether the disciples always baptized, as by a peculiar warrant from Jesus of Nazareth, though, from John, iii. 26, I own it probable they sometimes did. (2.) That, though in reason, the case was the same, yet the prejudices of mankind might have inclined them to make a difference, now the wisdom and goodness of Christ was seen in making a provision against such prejudices. But, after all, if there was any thing in the objec-

tion, it would not lie against Christ directing his disciples to baptize under the dispensation of the Spirit, but against the regularity of their having baptized before, or the veracity of John's history in this particular.

3. You plead that the apostle Paul did not baptize. To this I answer, (1.) That it is plain from the context that where he says, "Christ sent me not to baptize, but to preach," he means only according to a common Hebraism, *not so much* to baptize as to preach. For he owns that he baptized *some*, which he would not have done if he had not apprehended that it was a part of his commission. (2.) It is plain, that Paul approved the baptism of water, because in his epistles he so often appeals to it, and argues from it, which he would not otherwise have done. (3.) The Corinthian converts were baptized, and as he converted them, and abode some time among them, it is probable he directed the affair, though he did not baptize them with his own hand. Now when we consider that Paul received his gospel by immediate revelation, and not by tradition from the Jewish apostles, there is all the reason in the world to conclude, that he would not have used or encouraged the baptism by water, if it had not been recommended by that revelation.

I remember to have met with two other objections against the baptism of water, which I will just mention though you do not urge them, and submit my reply to your examination.

Barclay pleads that Paul tells the Ephesians, iv. 5, "there is but *one* baptism." Now it is plain that,

under the Gospel, there is the baptism of the Spirit, and consequently the baptism by water is not to be retained. To this it may be replied, (1.) That it was equally plain there was a baptism of water, and so, on this principle, one might, with equal reason, argue that there was no baptism of the Spirit. (2.) That the effusion of the Spirit is called baptism only by a figure, so that it may be said that in strictness of speech there is but one *baptism*, and that, the one of water. (3.) That as the apostle had before mentioned one spirit, there is a peculiar reason to interpret baptism here in its most literal signification.

Emlyn pleads that, according to Wall, the apostles were to take their method of baptizing from the custom of baptizing Jewish proselytes, with which he supposes them well acquainted. Now it is plain from the Rabbis, that such proselytes were baptized with all their families, but that the children born of proselyted parents after their baptism were not baptized, and consequently that the descendants of baptized Christians are not the proper subjects of baptism. I answer, (1.) That upon the best inquiry I have been capable of making, I am not satisfied that proselyte baptism was in use amongst the Jews before the time of Christ; and I believe you will be of my opinion if you read a dialogue on that subject, which Mr. Jennings composed, and which forms a part of our Jewish Antiquities. (2.) That if there was any such custom among the Jews then, it is probable, either, that there was an alteration in it between the time of Christ and that of the Rabbis who mention it, or otherwise that Christ could not propose it as a model

for his apostles to imitate, because there were many absurd circumstances attending it, such as are now recorded by them, which were not fit for Christian use, and which are not mentioned in any accounts of Christian baptism. On either of these suppositions the argument of Emlyn falls.

I never thought of proceeding so far when I began to write, but I think that what Juvenal says of the historians of his time may very properly be applied to my letters, if *Linea* might be inserted instead of *Pagina*,

“ ————— Oblita modi milesima Pagina surgit
Omnibus, et crescit multa damnosa papyro.
Sic ingens rerum numerus jubet.”

I beg that I may not have reason to add the beginning of the next line—“ Quæ tamen inde Leges,” that I may not, be sure to send me a long answer, and I will take care, as soon as I have a convenient opportunity, to write again on the other branch of your query, relating to the perpetuity of the Eucharist.

All that I have to add is, that, knowing you did not write your own real opinion, I have treated your objections with less respect than you might otherwise have expected from,

Dear Sir,

Your most affectionate Friend,

and obliged humble Servant,

P. DODDRIDGE.

TO THE REV. MR. SAUNDERS.

MY DEAR FRIEND,

Harborough, August 12, 1727.

I HAVE now before me your most complaisant letter of the 30th of June, in which you take notice of having received that which I sent you in answer to your first query, and to the former part of your second. Had I received such an encomium from any body whose sincerity and friendship I had not known so well, I should have thought it a most severe banter; and how it is possible for a man of your sense, to think so favourably of the letter, or its author, is to me a very great mystery. However, I rejoice in my good fortune, without inquiring too scrupulously how I came by it, and will open my heart so far as to tell you that I shall be very glad if you can still retain the greater part of that esteem for me which you there express, for I am confident that some of it must abate. If it be possible, preserve such sentiments in your own breast, that I may have the pleasure of secretly thinking how much I am valued and loved by one of the most valuable and amiable persons I know in the world. But pray keep it to yourself.—Do not talk of it in public, lest you should injure your own character by the partiality, or raise an expectation as to mine, which I am sure I shall never be able to answer; and do not mention it to me above once in a twelvemonth, and then only in a few distant hints, lest I should grow insolent on so great an honour, and assume such kind of airs as

might be tolerable enough in such a person as your fond friendship imagines me to be, but in such a person as I really am, would be extremely ridiculous, and might, perhaps, destroy the very esteem which gave them birth !

Excuse the length of the preface, for I will endeavour to keep within more decent bounds in the body of my letter. You know the chief business of it is to answer the second part of your last query, which relates to the sacrament of the Lord's Supper.

The answer to your question will not turn on the exact definition of the word *sacrament* ; for you only demand whether it were intended for the standing and perpetual use of the church, granting that it was instituted by Christ for the use of the apostles and Christian converts in the earliest age of the Gospel.—To prove its *perpetuity*, I will argue, 1. From the words of St. Paul, 1 Cor. xi. 26. 2. From the *purposes* for which the ordinance was at first instituted.

I. St. Paul says that, in the use of this rite, they are to show forth the Lord's death till he come. You answer, The meaning is, till Christ come to enlighten the mind by a more glorious effusion of his Spirit. To this I reply,

1. That I do not recollect any passage of the New Testament in which the phrase is used in that sense. I imagine that the public effusion of the Spirit on the day of Pentecost, which is spoken of as the accomplishment of the great promise which Christ made to his disciples before his departure, was so glorious, that there was no more signal effusion of it

to be expected in that age ; and the *Friends* will be much puzzled to show any period which did so far exceed that manifestation, as to deserve to be called, by way of greater eminence, “ The coming of the Lord !”

2. If it could be proved that this was sometimes the sense of the phrase, still it is evident that the other sense is much more frequent, and consequently ought to be admitted here, unless some solid reason can be urged against it. The only argument you advance is taken from Col. ii. 20, &c. “ Why are ye subject ?” &c. Now I think it plain, that this text is levelled against those Jewish ceremonies which Christ had not comprehended in the plan of the Christian church, and yet which Judaizing teachers would impose. And he particularly refers to that abstinence from prohibited meats and drinks which they so much insisted upon. “ Touch not, taste not, handle not,” are the precepts which they are blamed for regarding. Now methinks it would be an odd paraphrase upon the words. The apostle says, be not subject to such ordinances as touch not, taste not, handle not ; q. d. Regard not such an institution as eating bread and drinking wine in commemoration of Christ’s death ! If you say, by a parity of reasoning it forbids admitting any thing ceremonial into the Christian religion, I answer (1.) You must prove that this is a Jewish ceremony before it comes within the verge of the prohibition. For it would be very wild arguing to say, that because Jewish ceremonies were not to be imposed, therefore

that other ceremonies, originally instituted by Christ for the use of his disciples are not to be retained. (2.) I proved, in a former letter, that baptism is to be retained. Baptism is a ceremony, therefore the Apostle could not intend to exclude ALL ceremonies in his exhortation with the Colossians. But this argument will be farther confirmed by the next head.

As I have already proved that there is no reason for departing from the common sense of these words, "till he come," so I add,

II. The *ends* of the ordinance will prove that it must be of lasting use, and consequently that the words under examination must be taken in the common sense, for Christ's coming to judgment. Had not this clause been found in the Apostle's discourse on this subject, the perpetuity of the Lord's Supper might have been established on a solid foundation! for all the institutions of our Redeemer were certainly to be continued in practice so long as the *ends* for which they were instituted might be answered by them. Now if we survey the principal ends for which the Lord's Supper was originally appointed, we shall find that each of them make it rather more, than less, needful in remoter ages, than it was in the primitive. The principal ends of this institution appear to have been these, (from the words of our Lord) the commemoration of the death of Christ, and the mutual sealing of that covenant established in his blood. St. Paul intimates a third, which may properly be adjoined, the testifying our affection for, and communion with our fellow Christians, 1 Cor. x.

17, which is virtually comprehended in the second. Give me leave, sir, to accommodate my general observations to each of these three particulars.

1. If the Lord's supper was needful to primitive Christians, as a *commemoration* of the death of our Lord Jesus Christ, it is much more needful to us. For they had many assistances to the remembrance of it, which we have not. Some of them were present at that awful scene, and the sight of it would probably impress their imagination and memory in a much more powerful manner, than reading the history can impress ours. Others had it from persons who were eyewitnesses of it. We may add, that the personal acquaintance many of them had with our blessed Redeemer, would produce a peculiar kind of tenderness, which would leave them better disposed to remember his death, and to be affected with the recollection of it. I might add, that while Jew and Gentile were joining to upbraid them with the death of their Master, it would be quite impossible for them to forget it.

2. If the Lord's Supper was needful to primitive Christians, as a *seal* of the covenant of grace, it is still more needful to us in the same view. The benefit of such a mutual seal is, that it strengthens our faith in the divine promises, and impresses on our minds a sense of our own solemn obligations to zeal and fidelity in the discharge of the duties of a Christian life. In both these views it is a motive to practical religion. Now, Christians in the primitive age had some peculiar motives which we have

not. Some of them had seen and heard the Lord Jesus Christ himself, the rest had heard the discourses, and seen the miracles of the Apostles; nay, they had many, if not all of them, a share in the miraculous endowments of the Spirit, and were capable of curing diseases, speaking with strange tongues, &c. Now if they, with all these peculiar and glorious advantages, had still need of a sensible seal to confirm their faith and quicken their holy resolutions, how much more do we need it! If it be objected that their trials were singular, therefore their assistances were so too; I answer, (1.) I have been showing that they had many peculiar advantages, though this be common to us with them. (2.) We may be called to as severe trials, therefore it is the less probable that we should be deprived of an ordinance which, when considered as a divine institution, is so refreshing and strengthening to the soul.

3. If the Lord's Supper were needful to primitive Christians, as a *pledge* of mutual affection, it is no less so to us. For (1.) they were under peculiar obligations to mutual love. Particularly as brethren in affliction and persecution, which has a tendency to unite the minds of men to each other. (2.) They were free from some of our temptations to an alienation of affection; for, in the earliest age of all, there was not near so great a diversity of opinions among Christians. You will say, the difference between Jewish and Gentile converts was great, and occasioned much uneasiness;—I grant it, yet on the other

side you must allow that a considerable part of what you may call the dawning of the gospel, was before the Gentiles were called into the church. (3.) There was not such a diversity of interests in the beginning of that period, for they had all things in common. Now if they, with these advantages, had need of an ordinance which might excite and express mutual affection, I see not how we can spare it.

I do verily believe that Barclay was aware that some such arguments as these might be urged for the continuance of this ordinance; therefore, it is observable, that he does not lay the stress of the controversy on the peculiar interpretation of these words, "till the Lord come," but roundly asserts that our Lord never intended to institute such an ordinance as we maintain, but only meant to exhort them frequently to think of his death, and to take occasion from the bread and the drink which they used in their ordinary meals, to think of that offering up of his body and blood which was the support and refreshment of the soul. So that it was a mistake in the Apostles, whose minds were prejudiced in favour of beggarly elements and carnal ceremonies, to use a peculiar rite for that purpose, as he acknowledged they did, when Paul wrote his First Epistle to the Corinthians.

I think it may be sufficient to answer, that the words of our Lord are plain, and that the Apostle's practice is an authoritative comment upon them, since the Holy Ghost was given them to lead them into all truth. And what I formerly said of baptism will add strength to this argument, by overthrow-

ing the very foundation of the objection, which is, that rituals can have no place in the Christian dispensation. But I will farther add, that I think it a peculiar providence that Paul should discourse so largely on the Eucharist, rather than Peter or John, for Paul was the Apostle of the Gentiles, and had a peculiar aversion to trifling ceremonies and unnecessary impositions. Besides, he tells us, Gal. i. 12, that he was taught his gospel by the revelation of Jesus Christ. And in his introduction to this discourse on the Lord's Supper, he particularly assures them, that he received from the Lord, what he had delivered to them upon that subject. Now if our Lord Jesus Christ knew that his words at his last supper had been so wretchedly mistaken by his Apostles, and that an interpretation had been put upon them contrary to the spirituality of the gospel dispensation; and which tended to bring the people into a mean subjection to carnal ordinances, surely he would have rectified that mistake; at least, he would not have revealed that fact to Paul in such a manner as to lead *him* into it. For such a report from Paul, established on a new revelation, would very powerfully confirm that interpretation, and establish that practice of the other Apostles, which Barclay supposes so erroneous and mischievous.

These reasonings seem conclusive to me, and I do not remember that I have met with the greater part of them in books or conversations, but it is very probable that you have. However, sir, I desire you would take them under consideration, and give me

your thoughts upon them with that freedom which you owe to a man who esteems you so highly, and loves you so dearly. I should be glad of an opportunity of communicating to you all my peculiar thoughts on the interpretation of Scripture ; for I am sensible your reflections might correct some mistakes, and prevent more. I have a scheme of some importance in my head, which I must quickly talk over with you at large. In the mean time, I heartily beg your prayers, that God would assist me in all my designs so far as they are good, and that he would teach me to form, and execute them, in such a manner as will be most for his glory and the public good ; so that, if my days are prolonged, my passage through this life may not be like that of an arrow through the air, which leaves no trace or impression behind it ; or, that if I be removed by an early death (as many of my best friends have been), I may receive the gracious reward of many intended services, though Providence may not suffer me actually to fulfil them. Farewell, my dear, dear friend. May the richest divine blessing attend you in all your concerns, temporal or spiritual, personal or relative, domestic or public !

I am yours most affectionately,

P. DODDRIDGE.

FROM THE REV. MR. SAUNDERS.

DEAR PHIL.

Bath, September 11, 1797.

I PROMISED you a line from the bath, in which I can only tell you I got well here; that the waters agree well with me, and that I have the most agreeable conversation I could ever wish for; being in Mr. Stevenson's house, whose character you have heard, and having for a companion, that diligent inquirer after truth, Mr. Jefferies, to whose writings you are no stranger.

Now I only want to borrow thy noddle for the month or five weeks, I shall be here; and then, however it might fare with my body, I should be considerably improved in my mind. I have read both your answers to my queries to Mr. Stevenson and Mr. Jefferies, who applauded the performance, and congratulated me upon my happiness in having such a neighbour and correspondent. Now, merely by showing those letters, the persons who read them think I have some itch after truth; and so I build up my character, as a great many other people do, not from any real worth in myself, but from what I borrow from the worthy persons I correspond with; but, as I know of few others, who can better spare a little, to help to set me up, so I know of none, so willing to communicate to my necessity. I expect a line from you to let me know how you do, and all our friends in London, especially the good family where you are, and to whom I desire you would give my salutations, as also to my good friends Mr. Heal, Mr.

Wright, Mr. Jolly, and Mr. Jennings; and let me know when you shall be at home again—let me know what they are doing at Salters' Hall and at Mr. Reynolds's. Excuse all faults, and assure yourself that it is with pleasure I subscribe myself,

Dear Sir,

Yours very affectionately,

THOMAS SAUNDERS.

P. S. Mr. Stephenson and Mr. Jefferies send their service to you.

TO LADY RUSSELL.

October 28, 1797.

As good lady Russell is pleased to honour me with her correspondence, I think myself obliged to communicate to her any occurrences in this neighbourhood which seem to be attended with remarkable circumstances, and fall within the narrow limits of my intelligence. I am now, madam, going to inform you of a very surprising revolution which has happened at Nottingham, and which makes so much noise in the world, that it is highly probable your ladyship may have heard of it already; and, if you have, I hope you will pardon that officious care which proceeds from my profound respect.

But, perhaps you are impatient of this preamble which holds you so long in suspense, and would soon grow intolerable. Madam, you shall know

my story in a word. Mr. Hardy, the celebrated dissenting minister and tutor at Nottingham, has CONFORMED!

He has left behind him but few equals in learning, though many superiors in prudence and steadiness, so that we are really much concerned for his desertion; it is indeed, upon the whole, so far as I have been informed, the most considerable conquest which the Establishment has made upon us for several years;—and it is the more remarkable, not only as he was a very celebrated scholar, and at the head of the dissenting interest in this neighbourhood, but as he was, by education, a bigoted churchman, and came over to us, I think, after he had begun to preach, against the entreaties of several friends, and the command of his father, who, though he had been very fond of him before, disinherited him for his nonconformity. Few men seemed to be better acquainted with the force of the controversy than himself; and he was remarkably esteemed and beloved by his people, and as much of a gentleman as any one of his brethren in the county, and yet he has now quitted his people, after having been settled amongst them more than twenty years, with some circumstances, not only of unkindness, but even of rudeness!

He never hinted his scruples to any one of his most intimate friends, not even to Mr. Whitelock his assistant, till one Saturday at night, the morning following it being their usual sacrament day, when he sent to him, to let him know, that he should not be with the society on that occasion, and that he

never intended to come amongst them any more. He went that day to church, and considered himself a most exact conformist. At his first coming in, he moved toward the altar with the greatest reverence; after which he addressed himself to his private devotion with the usual formality, and stood with his face towards the east, while the creed was recited, and bowed at the name of Jesus as often as it occurred.

The sentiments of the public upon this occasion, as usual, are very various. It is in general supposed by the Dissenters that he was influenced by the expectation of some preferment from his wife's uncle, who is a bishop in Ireland, whither they say he is going. For my part I know nothing so ill of the man, as to suppose that he would be determined by such vile regards; and to me it seems much more reasonable, as well as more charitable, to suppose that a conduct so extravagant in all its particulars may be the effect of a fit of apoplexy, which seized him some months ago, deprived him of his senses for some hours, and from which he seems not yet to be perfectly recovered.

My hearty respects wait upon Mrs. Scawen, and I heartily sympathize both with her and your ladyship in the affliction occasioned by the death of her daughter.

I am comforting myself with the hope of seeing you at Maidwell in a few weeks. And remain

Your Ladyship's most obliged

and most humble Servant,

PHILIP DODDRIDGE.

TO MR. CLARK.

REV. SIR,

October 30, 1727.

THROUGH the care of Divine Providence I came safe to Bedford, about six hours after I left you, and to Harborough the next night, but apprehended myself in more danger within two miles of this place than I had been all the rest of my journey. The road was exceeding slippery, while in many places there were very deep holes, and the moon gave but a very imperfect light, so that my horse seemed to go in continual fear; and, though he was well shod, stumbled almost at every step, and pitched with his nose in the dirt two or three times. I desire to acknowledge the goodness of God in preserving me then, and in the variety of other dangers I have passed through, and in continuing me in perfect health at a time when so many are ill; and more of my acquaintance have been removed into eternity than I ever observed in so short a time. Three or four of my congregation died in my absence, and several others are now dangerously ill; however, through mercy, our family continues well, and I was received by them, and all my friends here, in a very obliging and endearing manner. The people at Kibworth urge me to be ordained amongst them, and assure me, that they shall not regard it as any obligation, to stay with them one month longer than I should otherwise have done. Last Monday I removed the remainder of my books from Burton,

and had the satisfaction to hear, that Miss Kitty, for whom I shall always retain a most affectionate respect, has her health perfectly well, and was conducted by her aunt to one of the best places in the abbey, and saw the whole ceremony of the coronation. It is with much satisfaction that I am now returning to my studies after so long an absence. I have just been reading the history of Cicero's Banishment, which, like all other books recommended by you, affords me a great deal of entertainment. I cannot but observe that the style of the dedication, especially towards the beginning, has some blemishes, and indeed absurdities, which are not to be found in the translation, which makes me the more inclined to believe what was confidently reported at Leicester, that the translation was Dr. Atterbury's, and the dedication Mr. Carte's (of Bath). I have just finished Keil's Examination of Burnet's Theory of the Earth, with some Remarks on Whiston's, and have read both those theories with a great deal of care. Keil is, for the most part, very intelligible to me, (who know but very little of the mathematics); I hardly ever met with a book written with greater penetration and acuteness, or in which thoughts so abstruse are proposed with so much perspicuity. Poor Burnet's system, as gay and beautiful as it appears, can no more stand before such arguments, than the fine porcelain tower at Nankin, in China, could resist a battery of cannon. Whiston is not so utterly disjointed, and though Keil has abundantly disproved many particulars in his Theory, yet the main body

of it may be safe and true for any thing I can yet discover. But I run on without considering how soon the messenger may call, and how many other letters I have to write. I most heartily thank you and good Mrs. Clark for all your favours, and am very sorry I could enjoy no more of your company at St. Albans. I shall be watching diligently for an opportunity of making you a longer visit, and shall be glad of any occasion for expressing my affectionate sense of your great condescension and goodness to,

Dear Sir,

Your most affectionate

and obliged humble Servant,

PHILIP DODDRIDGE.

P. S. You will probably be surprised to hear, (if you have not heard it already,) that the celebrated Mr. Hardy of Nottingham has conformed. It was but last Saturday that he acquainted his people with it. He is going over to Ireland, where his wife's uncle, being a bishop, may be very likely to serve him. My hearty service to all my friends with you, especially Mrs. Clark.

He told Mr. Symmons of Maidenhead, that he was perfectly well satisfied with what he had done, and that it was the result of two years' deliberation. People censure this conduct variously—all that I can say to it is, that I am sure Mr. Hardy is no

fool, and, though he has been often accused of very insincere management with regard to some of his quondam brethren, I never saw it fully proved that he was a knave.

TO MR. SAUNDERS*.

MY DEAR FRIEND,

November 4, 1727.

I AM very well aware that the objection you propose has considerable difficulties attending it; and, indeed, the impression it has made on two such discerning minds as yours and Mr. Jeffreys's would be sufficient to convince me of its importance, even if I did not so sensibly feel it myself. You have treated it in a manner which shows that you are fully masters of the question; and I question not but that you are able to say more in answer to it than will occur to my thoughts. However, such as they are, you have an undoubted right to command them; but you will please to observe, that I offer them to your review for my own information rather than for yours.

After some preliminary observations, which served essentially to clear up the point, you state the question thus: "whether those great calamities and miseries which have been occasioned by the introduction of Christianity into our world, do not prove,

* On the arguments advanced against the truth of Christianity, from the existence of *Persecution* among Christians.

that there is some considerable defect, either in the genius of the religion, as not being sufficiently candid or humane in its declarations;—or in the mode of its revelation, which has left its professors so liable to mistake its genius, if it was really intended to introduce general peace and moderation.”

In answer to the above I would offer the following considerations.

(1.) As you well observe, it cannot be proved that Christianity has been the occasion of greater mischiefs to society than any other religion. There may have been as many instances in the world, of Pagans who have persecuted Pagans, as of Christians who have persecuted Christians; besides, the persecutions which Pagans have exercised against Christianity are to be arranged on this side of the comparison. It is true we have the religious history of Christianity transmitted to us far more perfectly than that of paganism, and therefore find more numerous, and horrid instances of Christian persecutions. But who can tell, how much cruelty and inhumanity has been exercised by one set of idolaters against another, the memory of which may have perished with those by whom it was either inflicted or endured. One remarkable instance, among others which are to be found elsewhere, we meet with in the fifteenth satire of Juvenal. He tells us, that the inhabitants of Ombos and Tentyra, two neighbouring Egyptian cities, had for many generations nourished an hereditary grudge against each other on account of the different objects of their devotions,

the one adoring a Serpent, and the other an Ape.
Hence arose

“ Immortale odium, et nunquam sanabile vulnus
Ardet adhuc, Ombos et Tentyra. Summus utrinque
Inde furor vulgo, quod Numina vicinorum
Odit uterque locus, quum solos credat habendos
Esse Deos, quos ipse colit.”

Juvenal, l. xv. s. 35.

At last the Tentyrites in a fit of *religious* zeal resolved to go and insult the Ombites in one of their religious public festivals, when they had drunk themselves to a sublime pitch in due honour of their *divine* monkey. Full of wine and of ORTHODOXY the Ombites resented the affront, and fell upon their enemies, who only wished for such an opportunity of correcting their heresy!—A great deal of blood was shed on both sides, but the most horrible circumstance of all was, that the *pious* Tentyrites happening to take an Ombite alive, immediately tore him to pieces, and eat him up in the presence of his townsmen, and in the temple of their idol. Nay, so insatiate was their malice, that after they had devoured his entrails, they dipped their fingers in the steaming blood of their victim, that they might prolong the hellish banquet to the utmost.

But I beg your pardon for detaining you with so long a story, which no doubt you will quickly read in the original, if you have not yet done so. There may have been many such instances sufficient at least to prove that Christians are not alone in the guilt of persecuting each other, and that Pagans do

not live in so much harmony and peace as the objectors seem to suppose!

Secondly, I would farther observe, that though it should be granted, as I believe it must, that the professors of Christianity have persecuted each other more than the professors of any other religion, yet it will not be any argument against its divine authority.

The objectors would indeed infer, either that its genius is not calculated to effect the highest good of society, perfect benevolence, or that this excellent design is not plainly proposed.

But I deny the inference and appeal to the records of the New Testament, which we mutually allow as the standard authority of our religion. Now, here it appears as certain and as plain as the most simple words can make it, that our great Master *requires* a charitable and benevolent temper, and course of action from *all* those persons whom he will *own* for his disciples. This is as plain on the one hand, as it is on the other, that Christians have persecuted their brethren, and it cannot be denied, without denying the proofs of the evangelical history, which would put the question upon quite a different footing.

Here then we have two separate facts, and there is no disputing from one against the other. No subtleties of argument can persuade me, that Christ did not plainly require peace and love, as the very seal of our Christian faith, when my own eyes convince me that he did. And as for any inference that

may be drawn from the dissensions among Christian professors, it can never be made out, unless the postulatam be granted, that no professing Christian will be so wicked as to neglect to inquire into the will of Christ, or so daringly profane as to overlook it in any instance where it is clearly revealed—and how unwarrantable would such a postulatam be, I appeal to the objectors themselves! As well might they argue against the Christian religion from the prevailing uncharitableness of some who have dishonoured that sacred name by wearing it; for Christ has as expressly denounced a condemnation against the latter, as the former.

Thirdly, the fact which is now under contemplation will rather afford us a noble argument in favour of the excellency of Christianity, which has supported its professors under so much ill usage from their pretended brethren—as well as from their avowed enemies. There was plainly a diversity of opinions among the heathen converts, and regulations were enacted, to suppress the growth of heresy and schism in the members of particular communities; but the wiser part of mankind saw into the folly of ordaining established forms for varied minds,—and many of them thought for themselves in a rational and moderate way; but others under the influence of carnal views, held the truth in unrighteousness, and chose rather to comply with what they knew to be flagrantly absurd, than to hazard their ease, in the defence of the truth. But real Christians have ever been ready to appear as its un-

daunted champions, and have chosen to sacrifice not only their prosperity, but their lives, rather than submit to impositions dishonourable to the Supreme Being, and injurious to the eternal happiness of mankind. It is true, that many who have called themselves by that holy name have degenerated into worse than heathen wickedness. Christianity has been corrupted and poisoned by the abominable and pernicious innovations of evil men, who have enslaved the consciences of others, to gratify their avarice and ambition. Had they not been opposed, all had been quiet, and they had gone on, the one part in a tyrannical usurpation, and the other in a slavish submission, until they had both slept the sleep of eternal death. But the principles of genuine primitive Christianity, impressing thinking men with love to God and a Redeemer, charity to their fellow creatures, and a concern for their own eternal salvation, they felt themselves called upon to enter their protest against the prevailing errors of the day. Authority, from time to time, arose against them, and put on its power and its terrors to suppress them, but they resolutely held fast their integrity; and, when they imagine it the cause of God in which they are engaged, they will be ever found ready to defend it with their blood rather than desert it. Thus persecutions came in from causes before unknown. But I appeal to any honest heathen, whether this be not a generous temper,—and whether it be not an honour to that religious faith which is able to inspire it? It is true this may be the occasion of bloodshed, as

loyalty to one's prince may be so among rebels ; and a generous concern for the civil liberties of mankind may be so before tyrants ; yet it is so apparent a glory to the cause of truth that it is frequently an occasion of promoting its progress. Thus, on the whole, it appears that whatever persecutions may have been occasioned in fact by Christianity, that religion was not the motive which led men to persecute, but that it would only engage them to maintain a good conscience, and rather to endure persecution, than to avoid it, at the expense of a guilty silence.

It is another important question, but entirely distinct from the former, whether it be not an argument of some difficulty, as to the perfection of the Christian revelation, that it should present so many disputable points which give a handle to the tyranny of usurping men, and enables them to impose upon the weakness of their brethren by authoritative determinations. And it may further be questioned, whether it is consistent with the divine goodness, to suffer so excellent a religion to be the innocent occasion of so much mischief in the world, since it is certain, that this is in fact a great scandal to infidels, and has been very detrimental to the souls of men.

If my dear friend desires it, I may perhaps offer him some thoughts on each of these heads ; but for the present I am obliged to conclude, by assuring him, that I am

His, as heartily as he can wish,

PHILIP DODDRIDGE.

FROM THE REV. THOMAS SAUNDERS.

December 1, 1727.

WHEN I see a letter superscribed by my dearest friend I look upon it with a peculiar delight; but not being able to indulge my eye, I make a forcible entry, ever expecting something to entertain my reason and feast my intellectual capacities, and in this I am never balked; for, if it be a letter written with that design, I might in vain consult my books to find any thing so much to the purpose, be the subject what it will. Whether this be owing to the weakness of my judgment, the strength of my passions, or to the superior qualifications of my friend,—another person may perhaps more easily determine than myself. And again, if your epistle contains nothing but some distinguishing marks of friendship, I hug myself in the thoughts of being so much in the esteem of a person for whom I have most deservedly conceived not only a high value in my judgment, but the most passionate regard in my affections. All the notices of your health, enjoyment, and usefulness in life, are doubly entertaining, as they relate unto the pleasure of my friend; and, as I may hope my devoutest wishes and earnest requests at a Divine throne have in some measure contributed thereunto.

The hints I sent you of my design were unfit to be put into any other hands but your own, for I was in a sort of hurry when I sent them; but, as I never put any thing into your hand but for im-

provement, so you will have the larger scope, having the fairer opportunity of refining upon so rough and unpolished a draught. Were it possible for me to say any thing that I could more wish for in a friend, and you would receive the hint, not as an imputation, I entreat that you would more severely criticize upon whatever comes to your hand from mine; and especially, when we are conferring about things of importance, let no errata escape your censure. I have, with the utmost pleasure, perused your directions for communion with God, and most sincerely say, that, in my opinion, they are original in their kind. May I ever so conduct myself, and then I am persuaded I shall give up my account with joy; but, alas, my friend, I am miserably defective here! Pray for me, that while I am preaching the gospel unto others, I may not become a cast-away myself.

I have this morning begun a subject that I may some time ask your opinion of. I am extremely obliged to you for your late assistance; it is my great happiness, under the disadvantage of wanting both time and capacity for reading and thinking, that I have an oracle to consult beyond whatever Greece or Rome could boast of, to whose correction I readily submit all my performances; and do assure him that I am, with a respect beyond expression,

His most sincere Friend and humble Servant,

THOMAS SAUNDERS.

TO MR. SAUNDERS.

December 2, 1727.

I **HERE** inclose the hints you desire, which I drew up yesterday morning; and, on the review, I see so many defects and improprieties, that were I not so well acquainted with your candour, and did I not attend to your instructions rather than my own advantage, I should not send them.

How was it possible for you to write such a letter as I received last night?—You are always kind and good, and always more partial in favour of my character than any other person I know in the world; and, to tell you the plain truth, I would have you continue to be so; for, if it were not for that happy partiality, you would hardly think me worthy your friendship. You can never displease me with expressions of tenderness, for I love you so well, that I would have as much of your heart as one creature ought to have of another's; and I look upon your fond regard as my glory. But, my dear friend, you must forbear these expressions of unreasonable esteem, for really, Mr. Saunders, I think the clause ***** Is it possible you should think as you say;—***** Can so wise a man be so much deceived? Seriously speaking, I am confounded, and I have not the confidence so much as to quote the lines I complain of.

I have this morning been humbling myself before God for the pride of my heart. It follows me whi-

thersoever I go,—into my study, into the conversation of my friends, and, what is most dreadful of all, into the immediate presence of my Maker; of that God who is the fountain of all perfection, and from whose hands, I have received my all, and from whom I have deserved an aggravated condemnation. Such is the subtlety of this insinuating mischief, that I can recollect instances in which I have been proud of having exposed the deformity of *pride* with success, while perhaps it was only another instance of my degeneracy to imagine that I had so succeeded! Why then must your complaisance add fuel to a fire, which I sometimes fear will burn up all my grace and my religion? How hard is it to keep Self in self-subjection; this you have taught me as well as man can teach it, but God alone can make the excellent lesson effectual. I cannot lay a scheme for the honour of my God, and the service of the world, but Self intrudes itself, and that sometimes to such a degree as to make me doubt whether the governing principle be not wrong, and whether many of my most valuable actions and designs be not splendida pietata. Alas, such is your “pious and excellent” friend!—You compliment me on the learning and accuracy of my views. How are you deceived! I have hardly looked into many of the most excellent treatises of the ancient and modern commentators, and have only dipped into some others so far as to see that there was a great deal that I was not capable of comprehending, at least without a long course of preparatory study! There is hardly a chapter in

the Bible which does not puzzle me ; nor, in short, any considerable subject of human inquiry in which I do not perceive both my ignorance and my weakness.—And this—is your Oracle !

Were there any thing which could seem a just excuse for my vanity, it would indeed be, that you and some other such excellent persons profess not only to love, but to respect me ; but I am persuaded, nay, I certainly know it is only because a great portion of my ignorance and folly lies hid, otherwise you would all but pity or despise me ! And when I consider your humility in admitting me to such an intimate friendship, and in thinking so honourably of me, I see the greater reason to be abashed at the reflection that I have learned no more of that amiable grace, with so bright an example before me, and in one whom I love so well, that it might be expected that I should imitate him, with a peculiar pleasure.

Let me beg your pity and your prayers ; love me as well as you can ! but pray that I may deserve your affection better ; yet whatever other imperfections attend my character, I am, with most sincere tenderness and grateful affection,

Your Friend and Servant,

PHILIP DODDRIDGE.

FROM THE REV. DR. WRIGHT.

DEAR SIR,

London, Dec. 8, 1797.

I RECEIVED yours by the last post, and with the usual pleasure. My kinsman's present melancholy turn of mind will I hope find relief in your country air, and among the consolations which old friends, and serious friends, are capable of administering*.

The affair on which he spoke to you so hastily has given you unnecessary thought and concern. All that I intended by the message with which he stood charged, was only to let you know, that I wished, that you had any accidental call to London, that might give me an opportunity of sending you to preach a sermon or two at the vacant place which he mentioned to you. There is no prospect of an immediate choice, several of the people having desired my help, and the help of others of our brethren, until some matters now depending are better arranged. It will be time enough to acquaint you with the temper, and circumstances, and offers of the people, when they are in a posture to think of fixing upon a new minister, which I apprehend will not be for some months.

Your other affair, I am so entirely well pleased with keeping a secret, that I shall neither mention it to any one here, nor do I choose to write any thing

* An allusion to his nephew, Mr. Hughes, who was then visiting at Coventry, as a candidate for a vacant pastorate.

about it at present even to yourself, lest my letter should fall into any other hand*.

The result of your former letter, concerning my taking some short hints of my expositions, I am not able to comply with, having never had time enough to write so much as one line for my own use, and in the multiplicity of affairs that lie upon me, I doubt I never shall.

Pray salute all friends as due, both from myself and my fireside; and do not let any schemes of your own, or any hints from me, put off your ordination longer than was designed and may be convenient.

I wish you an increase of all useful gifts, saving exemplary graces, and all needful outward blessings, and am

Your very sincere Friend

and Brother in our common Lord,

S. WRIGHT.

FROM THE REV. SAMUEL CLARK.

December 18, 1727.

I was just taking up my pen to answer your former letter when I received your last. I am not much surprized at your invitation to fill Mr. Wood's place. I had it before upon my mind, but could not tell how

* The secret here hinted at was the view that Dr. Doddridge then began to entertain, under the advice of Mr. Some, of establishing an academy on the plan which had been pursued by Mr. Jennings.

to put it forward, because I understood there was so great a debt upon the place, and that the provision made for a minister was so small that Mr. Wood could not maintain his family upon it; besides, I was informed, but the other day, that it was agreed Mr. Bradbury's congregation should have that meeting-place, the lease of their own being almost expired; but I suppose, from the message sent to you, that the report was false. It may perhaps be advisable, before you come to any positive determination, for you to learn either by letter from Mr. Wright, or by coming up yourself, what the circumstances of the congregation are, and whether there be any prospect of your settling there with comfort. It is also to be considered that Mr. Wood's church, being surrounded by Mr. Bradbury's, Mr. Earl's, Mr. Wright's, and Mr. Harrison's, who are all popular men, there will be the less room for an increase, especially at that end of the town. I could rather therefore wish you settled in the city, where several ministers have lately died, whose places are not, I am afraid, sufficiently filled up by their successors. As to the proposal of your teaching academical learning, though I doubt not that the furniture you now have, together with what you might acquire in a few years of continued study, would abundantly qualify you to undertake it, yet as God has given you a genius and abilities peculiarly fitted for the pulpit, it seems most desirable that you should be in a situation where those talents may be improved and employed to the greatest advantage, and which would, in all probability, be rather

obscured by the other course of life. If therefore Providence should open a way for your settling in London or any other considerable town, I think it should not be rejected for the sake of any views of the other sort.

Nothing could be more surprising to me than to hear of Mr. Hardy's conforming. I did not see Mr. Some in his journey, so have not had the information you gave me reason to expect as to his motives; all therefore I can conclude upon the matter is, that the greatest men are but changeable creatures; yet I would be far from judging or reflecting upon him in particular. I hear there is some design of calling Mr. Watson to be his successor.

I shall add no more, as I am in hopes of seeing you soon, and in the mean time heartily recommend you to the Divine direction and grace, and am,

Dear Sir,

Your affectionate Friend and Servant,

S. CLARK.

FROM THE REV. THOMAS SAUNDERS.

MY DEAR FRIEND,

December 20, 1727.

I AM almost impatient to hear from you, and therefore, though I have nothing very material to write, yet because I know a line from me will most certainly be not only kindly received, but readily answered; I send you this. I told you in my last I was only

concerned to do you justice, while I was transcribing your letter, and sending it, as from myself, which I have certainly done, with very little variation. Should I make no apology, my good-natured friend would readily say I was very welcome to adopt any thing of his; I am sure I can say so by my good friend. Were it a child, had I more than one, and had I but one to leave behind me, I know not to whose care I should sooner commit it.

I must own I had a right to some of the thoughts, because they were mine before I knew they were yours, but the turning it into an argument for Christianity, and the two important queries you propose at last are yours entirely; these I have adopted, and heartily wish I could offer you something as well worth your acceptance, and as fit to enter into any of your epistles or memoirs. The language I am also obliged to you for, which, as being much apter, and more expressive, as well as correct and lively, I make my acknowledgments for. I sent the letter to Mr. Smith, because it was he that started the opposition. What reception it will meet with I know not; but as I may venture to say there is nothing dictatorial or assuming in it, I hope I may escape censure. I have never turned my thoughts that way till of late; and now I would enter into the controversy I find, what through want of time and ability, that I must drop my thoughts of going through; only as any difficulty arises in my own mind, I shall be willing to solve it to myself, that so I may at least be rational in my profession. I was hoping I should

see you at Kettering in a little time; I will not desire it till the weather is better. I hear you have an invitation to London. May the infinitely wise God direct you in all your ways, and especially in a thing of so great importance, upon which your usefulness will so much depend. My dear friend, I am at a loss about you; I cannot be reconciled to the thought of your leaving us; it is my daily concern that any of those among whom I labour should not have the same respect for you that I have. I love you dearly, and can scarcely tell how to love (so well as I should do) those who do not. I could sooner consent to the parting with any other person in your capacity than yourself, but I must submit, if God will have it so. I doubt not, but that he has some considerable service for you, answerable to the talents he has entrusted you with.

I have something of importance to communicate to you. I have a brother, who is, I believe, a good Latin scholar, can read a chapter either in the Hebrew Bible or Greek Testament, one of the best tempered lads upon earth; he is now about twenty or twenty-one years of age. I heard you say you designed to go over Mr. Jennings's Lectures again; I was thinking, if you inclined, and Mrs. Jennings was willing, I would board him with Mrs. Jennings, and if you would take the care of him, I would willingly gratify you to your own content for the pains you shall take with him; I should like to have him so near me, and among friends I have so high a value for. He is a studious lad, and you will

find him very easy in the family. It is a thought that is just now got into my head, and what I do earnestly desire if it may be. It will occasion you to go over your lectures again with the greater care; but if you think it will be too great a fatigue, or too much divert you from more useful studies, I will say no more; or if you would have him be one year with Mr. Watson first, I wholly leave it to you; but I am apt to think he cannot be very deficient in his grammar learning, and if I do not mistake, he will not be a reproach to his tutor, being a lad of good sense, but at present criminally modest. I should only desire you now and then to put him a little in the way, but not to confine yourself as though you had a class. As soon as you can do it, consistently with your other affairs, I would desire your thoughts upon the two queries, as also upon what we had a little conversation about; I mean the passage 2 Sam. xxi. concerning God's approbation of human sacrifices. However, I do not limit you as to time, but always fearing I shall lose you, I am willing to plunder you first, (not that you will at all want what I get from you, for you have stock enough to set up many such as I am) but that I may have some relicks which will be of more value than all those the Romish church makes such a noise about. I only desire you would article with me not to remove till I went along with you, and I assure you I would readily enter into such an article as not to remove till you went with me; but what am I saying? he that fixes the bounds of our habitation best knows where we should labour.

I believe I must endeavour to love you less, that so I may more easily part with you ; and yet, should I attempt it, I should fail ; nay, the attempt would introduce a feeling of guilt, for that is ever present where ingratitude is found. I can say no more, than to tell you once again, that I love you heartily ; and pray for you sincerely. I shall be often with you in spirit wherever you are, and the tidings of your welfare and success will be the very joy of my soul. I do, in some measure, live with you now ; and hope to live with you for ever.

Pray for me, my good friend, as for a person labouring under considerable difficulties ; and that I may be advanced in wisdom and purity, by the trials of this life. My proud stubborn heart does not stoop under the hand of God, and therefore I may justly fear that all I have yet met with is but the beginning of sorrow. How God will deal with me as to this world, I know not ; I wish I may not be mistaken about another. Accept, good sir, of my sincere wishes, and assure yourself that whilst I am my own, I am

Yours, most heartily,

THOMAS SAUNDERS.

TO MISS HORSEMAN.

DEAR MADAM,

December 20, 1727.

I HAVE just received the melancholy news of your accident, and the sad consequences with which it has been attended ; and indeed I cannot set myself to any other business until I have taken a few minutes to tell you how sensibly I sympathize in your sorrows. My obligations to your excellent family are very great, and I cannot but have an undissembled affection for every member it contains. Nor need I assure my dear young friend that she has always had her full share in my heart ; who indeed could forbear to admire and love so much piety and good sense, united with the ornaments of a beautiful form, and a most engaging temper ?

I knew that my friendship for you was both sincere and tender, but I was not fully apprized of its degree, until it pleased God to visit you with the affliction which now lies so heavily upon you, and gives you a title to the compassion of strangers, and how much more then to that of your friends. But, alas ! how vain is the compassion of human friends in a case like yours ; and indeed friendship, when left to herself, too frequently can only sit down and weep over the calamities which she knows not how to relieve. Therefore, madam, I would most importunately recommend you to the compassion of that

God, who can raise you out of all your sufferings, and can even make your affliction the means of your happiness. How happy should I esteem myself, if I might be in any degree an instrument in his hand of promoting so excellent a service as the spiritual improvement of this afflictive providence. Permit me, madam, humbly to attempt it, and hastily to mention a few serious hints, which I imagine may be peculiarly suitable to your present circumstances.

Allow me then to urge that submission to the Divine will which becomes us under every chastisement. But this is, no doubt, a matter of your frequent reflection and discourse; the known piety of your general character, and the remarkable meekness and sweetness of your temper, make it less necessary for me to insist upon it. I am fully persuaded, madam, that you do not allow yourself to murmur and repine against the Lord who smiteth you.—But pardon me if I inquire, whether you be not too ready to forget your obligations to *love* and *praise*? I consider it as one of the greatest defects in the character of some good people, and as the foundation of many visible irregularities, that they do not more delight in the contemplation and praise of God. Too much is this excellent work neglected in the midst of health and prosperity; but when affliction comes, and especially when it comes in so fearful a form as this which has lately visited you, a Christian is too ready to imagine, that it is enough to be quiet and resigned, and that he is fairly

excused from such delightful exercises of soul, which *seem* unsuitable to so gloomy a season. But let us learn to correct so unreasonable a thought, and surely a little reflection may teach us to do so.

With regard to your present circumstances—you, madam, are exercised by an injury, the anguish of which may probably exceed the imagination of those who have not known it by fatal experience; but is it not a just foundation of joy and of praise, that your life is still prolonged? It is true that your behaviour, so far as I have had the opportunity of observing it, has been such as could not deserve so much as the tenderest reproof of friendship; but you will humbly acknowledge, what indeed no human creature can deny, that an omniscient and holy God has seen many offences, even in a life which to men has appeared most unexceptionable and most amiable. And you are not to learn, that the smallest violation of his sacred law may justly expose us to all the miseries of a future state. And is it not then a matter of praise that you are yet in the land of the living, and within the reach of pardon and of hope? Nay, I do verily believe, that through Divine Grace, you are already in a state of reconciliation and favour with God, and in the way to everlasting happiness; and when you think of the glory that shall be revealed, and think of your own interest in it, surely your heart might overflow with thankfulness and joy, though your present agonies were multiplied upon you. These, madam, are noble

resources of consolation, which should not be forgotten in your most painful moments—that God is your Father, Christ your Saviour, and Heaven your eternal inheritance !

But farther, when you attentively survey the present painful dispensation, you will certainly find, that there is a *mixture of mercy in it*, and is not that mixture of mercy in a proportionable degree a matter of praise? You have suffered deeply, but had not mercy interposed, you had not survived to have been sensible of that suffering. A very small alteration in the circumstances of your fall might have made it fatal to your life. You are made to possess days of anguish, and wearisome nights are appointed unto you ; but does not an indulgent Providence surround you with comforts, which assuage your sense of that distress? I need not insist upon those instances which so grateful a heart cannot overlook. You recollect the piety and tenderness of your excellent parents : you observe the respect and affection of many other agreeable and valuable friends : you review that affluence of worldly possessions which, through the Divine goodness, is flowing in upon you, and furnishes you with the most judicious advice, the most proper remedies, and the most agreeable accommodations and entertainments, which your present circumstances can require or admit : and in the force of these united considerations, you will own, that it is reasonable, even now, to praise the Lord, who is daily loading

you with benefits, and vastly overbalances your affliction with mercy !

But what if I should proceed still farther, and maintain, not only that it is your duty to praise God for his other mercies, though he has afflicted you, but even to praise him for *this affliction* as in itself a mercy. I should then say no more than the Scripture warrants, when it exhorts us “in every thing to give thanks,” and tells us, “that all things shall work together for good, to them that love God.”

I know, madam, and I persuade myself that you seriously consider, that the interests of the soul are vastly more valuable than those of the body. Now it is certain, that such a calamity as this may be the means of *great improvement and advantage to your soul*. It may wean your heart from the world, and fix it upon God : it may make you a more lively and zealous Christian, and consequently more happy and useful in this life, and more glorious throughout the ages of eternity. And if it has a tendency to promote so exalted an end, you have certainly reason to bless God for it, though it be attended with some trying circumstances ; as you would approve and be thankful for the setting of a broken bone, though it were a very painful operation, since it was so subservient, and indeed so necessary, to the future pleasure and usefulness of life.

As all afflictions have, by the Divine blessing, a tendency to lead the mind into serious reflections, so every particular trial has its own peculiar advantage,

which it is proper for us to study while we are under its pressure.

That I may give my dear and excellent friend all the assistance I can, I will mention some heads of religious contemplation which occur to my thoughts, as peculiarly proper to be dwelt upon while we are actually in pain. And if it please God to impress them deeply upon your mind, you will find, madam, that it will be worth your while to have borne the smart of an affliction, which may prove so instructive and so beneficial.

1. It is now peculiarly proper to consider how insupportably dreadful the wrath of God must be. If one drop of the divine displeasure, or a single stroke, which he inflicts in love upon his child, be sufficient to throw us into so much distress, Oh, what must it be to fall into the hands of God, as an irreconcilable enemy, and to stand the shock of that horrible tempest which he shall pour out upon the finally impenitent? If it be so difficult to bear the disorder of one single limb, when other circumstances around us are just as we could wish them, and the tenderest friends are doing their utmost to support us under our sorrows, what must it be, to dwell for ever in that region of horror, where every member of the body and every faculty of the soul shall become the seat of torment, and every surrounding creature and circumstance conspire to aggravate and inflame it? Fly, O my soul! from so dreadful a condemnation; abhor the thought of any thing

which might expose thee to it ; and adore the riches of that redeeming love, by which thou art delivered from going down unto the pit !

2. Another very proper reflection in our hours of pain may be, *how rich was the love of Jesus Christ, who would endure so much suffering for our salvation !*

“ Do I find it, you will say, so difficult a matter to bear up under my present anguish, though only one member of my body suffers !—what then did my Saviour feel, when he was expiring under the agonies of the cross ? What, was it to have the tenderest parts of his body pierced with thorns and with nails, and to be stretched out upon the cross, as on a rack, until almost every joint was dislocated (which you know, madam, was the common pain of crucifixion) ; besides all that more intolerable torment which he bore from the immediate influence of his Father, and which threw him into a bloody sweat, when no human cause of agony was near him ! Little, O my Redeemer ! little can I conjecture of the bitterness of thine agonies from the pain I now feel ; but, since what I now feel is so acute, and so grievous, let me take a few moments from my sorrows and my groans to admire and celebrate thy inconceivable love, which bore that sorrow which was infinitely more dreadful.”

3. When we feel ourselves in pain, it is peculiarly proper to reflect on the *great mercy of God in having formerly given us so much ease.*

“ How many have been continued in life while

surrounded with innumerable calamities and accidents, which might not only have been painful, but mortal to me; and in this present year how many days, and how many weeks have there been in which I have enjoyed uninterrupted ease; or rather, how few hours and moments have there been in which I have felt even the slightest uneasiness? If God has changed the dispensation of his providence towards me, may I feel the value of that mercy of which I was then so insensible. Let me now praise him for that ease and comfort which I formerly enjoyed, but undervalued; since it might probably be the design of this present affliction to rebuke my former insensibility, and recover that tribute of praise which I had neglected immediately to pay."

4. When we feel pain taking hold of us, we may reflect, *how much reason we have to pity the pains, and the sorrows of others.*

"I have too often been forgetful of them when absent, and have been too negligent in praying for them, though perhaps their case has been attended with very lamentable circumstances. Now I know, by my own experience, a part of what they felt, and perhaps no more than a part. Let me learn then, after the example of my Redeemer, by my own sufferings, to sympathize with my brethren in theirs; and let me impart such compassion to them as I now desire from those who are around me."

5. When we are under pain of body, it is proper to reflect, *how vain is every thing in this world, and*

how infinitely preferable an interest in the Divine favour!

One such day, indeed, as many of those which you have lately passed, may serve better than a thousand arguments to convince you of this fact. How has the accident of a moment impaired your relish for many entertainments, which were before exceedingly agreeable! Those things, in which the greater part of mankind place their supreme happiness, are little or nothing in these afflictive moments. The delicacy of food, the ornaments of dress, nay, even the conversation of friends, are not now what you esteemed them a few days ago! But you find, madam, that your God *is still the same*; and that the thought of your interest in him grows more and more delightful, in proportion as the charms of created objects fade and disappear. Yet, when your health and strength are completely restored, as I pray they may speedily be, may not created vanities again grow too charming, and tempt your heart to a forgetfulness of God. But then, madam, I hope you will recollect the view in which they appeared in the days of weakness and of pain; and the more carefully you attend to such considerations now, the more likely will you then be to recollect them with advantage.

6. In your present affliction, it is peculiarly proper for you to think of that *heavenly world*, which is, I verily believe, the great object of your hope, and may, through grace, be your eternal inheritance.

All the storms and troubles of life should but force us into that blessed harbour. And I am per-

hat our views of heaven would be more affect-
 were to consider it as a place, where we
 not only from afflictions in general, but
 lar affliction, which at present lies so
 nd is therefore apprehended in all
 is indeed delightful, under such
 that world where pain shall
 ! dwell upon the thought,
 er it, and rejoice in its

h appear so proper
 riously attended
 on perceive their ad-
 which is already so pious and
 me like gold out of a furnace of fire,
 seven times;" and, upon the whole, you
 reap such happy fruits, both for time, and for
 ernity, from this calamitous event, that you will
 no longer have room to question, whether it be not
 the proper object of your praise.

I am surprised to see, that, before I was aware,
 my letter has swelled into a sermon. But I find,
 madam, in this, as in other instances, that it is easy
 to speak out of the abundance of the heart; which
 I am sure I ever do, when I give an utterance to my
 sentiments of friendship towards you.

There is perhaps a plainness and freedom in what
 I have written, which to some other persons, I might
 think it necessary to excuse, but I will not make any
 apology to you, for I am sure you have so much

good sense as to see, and so much candour as to believe, that this freedom proceeds only from that respect and tenderness with which

I am, dear Madam,

Your most affectionate, and most humble Servant,

PHILIP DODDRIDGE.

TO THE REV. SAMUEL CLARK.

REV. SIR,

Feb. 6, 1727.

I ALWAYS receive your letters with pleasure, but found a particular satisfaction in the perusal of your last, which contained some very important hints, of which I was not before aware; but which have now entirely determined me to decline taking any steps towards the removal which I then consulted you about. I had no need to have been in such a hurry about the affair, for Mr. Wright only thought of it at a distance, and Mr. Hughes had mistaken many of the circumstances in the representation which he made to me.

As to the slight thoughts which I entertained of renewing Mr. Jennings's academical course, I find, on a closer review, so many formidable things in such an undertaking, and perceive that it requires so great a furniture beyond what I can ever hope to possess, that it is highly probable I should never

have mentioned it to you, if I had not been engaged to do so by a sudden emergency. There are some persons of considerable character in these parts who have urged it very warmly, and particularly Mr. Thomas Saunders, minister of Kettering, who has been very importunate with me, to take his brother, whom he designs for the ministry, into the house with me, and to go over Mr. Jennings's course with him ; but this I resolutely refused, as you may very well suppose. Upon the whole, sir, the most that I shall do this way will be, at some leisure time, to draw up some essays on the subject of education, with regard to the conduct of tutor and pupils ; to form a particular account of what was most remarkable in Mr. Jennings's method, and in his manner of treating his pupils : and if God should spare my life any considerable time longer, to write out a new copy of some of his lectures, with the improvements they may receive, from what I may have met with in reading or conversation ; and, perhaps, to prepare lectures on some other heads, of which he had only formed a general scheme. Such papers I may, perhaps, put into the hands of some young person of remarkable genius and learning, who may be equal to the great undertaking, and who may use them to much greater advantage than I should ever be capable of doing. In the mean time, the view of preparing these papers will engage me to study with greater attention ; and to digest my thoughts into a more exact order. I mention the scheme to you as expecting very considerable assistance in the

prosecution of it from your well known abilities and friendship. I intended to pay you a visit at St. Albans toward the beginning of some month in this winter, but many concurrent accidents oblige me to delay it. Mr. Palmer, of Wanlip, a gentleman of about fifteen hundred pounds a year, but vastly richer in wisdom and goodness, than in estate, has engaged me to come and take my turn one Lord's day in eight weeks at his seat, where he supports preaching every fortnight by a very handsome allowance (considering that it is in Leicestershire). Mrs. Jennings intends a journey to London about May, and therefore I think to wait upon you about that time, that I may have an opportunity of serving her by carrying her agreeable daughter behind me as far as St. Albans, which will save her some money. I persuade myself that I have so much interest both with Mr. Clark and his good lady as that I may presume to introduce little Miss to your house, to be your guest for one night ; and, as for myself, if there be not room for me, I can lie at Mr. Wood's. It is hardly possible to express the admiration which Mr. Hughes meets with wherever he goes. Persons of all ages, educations, tastes, and opinions, extol him as one of the first of men. The people at Leicester are struggling hard to get him in for an assistant there, in which they have the hearty concurrence of Mr. Gee ; and they prefer him at Nottingham to all whom they have yet heard, though they have called in all the most celebrated men in the county ; and though they are

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except Sir Isaac Newton's Chronology, which I take it for granted you have had in your society. I suppose, sir, you may have seen that La Roche has laid down the Memoirs of Literature, as it was high time he should, and that the same design is carried on by another author under the title of the Present State of the Republick of Letters. I am told that he is a person of good sense, and remarkable modesty ; and that he is very desirous of assistance in his undertaking. However, you will judge better by reading the first number, in which you will have an account of the method in which he proposes to carry on the work. If you approve of that specimen, I question not but that you will take it into your society, where a design of that nature, well executed, would evidently be very useful. I have trespassed on your patience a long time, but you will have the goodness to forgive it. My service waits upon Mrs. Clark, and I am,

Reverend Sir,

Your most obliged and affectionate humble Servant,

P. DODDRIDGE.

P.S. Mrs. Jennings and Mrs. Wingate, Messrs. Auther and Some, give their service. Mrs. Jennings is recovered from a dangerous fever since the date of my last. Her illness gave me a most sensible concern.

TO MISS KITTY *.

MADAM,

December 23, 1727.

YOUR cruel artifice has succeeded too well; and I plainly perceive that you have not forgotten the most effectual way of torturing a heart which was once so entirely in your power, that I fear, after all its airs of liberty, it will never again be its own master.

We had long ago been the happiest couple in life, had you employed your intimate knowledge of my temper to kind rather than to severe purposes. Since I gave up all hope of enjoying you as a wife, I have still regarded you with the sincerest respect. Whenever I have been in your company I have indeed seen more charms than I could have wished; and all my friends know that I have always spoken of you as incomparably superior to most of your sex. I own, that in order to preserve the tranquillity of my mind, under the loss of so agreeable a creature, I have been forced to consider you as most *formidable* to me, while you have been most *amiable* to every body else! I have been obliged to represent you to my imagination, for many months at least, as transported with extravagant passions, losing all the thoughts of love, and all the forms of politeness, in causeless jealousy and causeless rage;—or at best as exceedingly inconsistent in your temper, and

* Alarmed by her intended marriage with Mr. Casmy.

altering your most important schemes for life on every trifling occurrence. I heartily confess that I have generally viewed you in this disguise ever since we parted, as indeed I had done for some months before; and with this apprehension I made myself easy in our separation. Why, then, did you undeceive me at so improper a time, and oblige me to exchange the quiet indifference of ignorance for the feverish anxiety of knowledge? Why did you appear in those charms of gentleness and goodness which you knew I could never resist? Why did you, on the afternoon of Wednesday, lay aside all the airs of resentment and scorn, and converse with me on terms of the most obliging friendship? nay, why did you so industriously call back the remembrance of happier days, and describe in so enchanting a manner all that stock of tenderness which you had once laid up in your heart; and that fondness intended to have been lavished upon me? It was not in human nature to hear such a description without emotion; a stranger would have been melted with it, and how could you imagine that I could bear it when I had before told you again and again that you were dearer to me than any of your sex. The peremptory and perfectly *composed* refusal with which the conversation concluded abundantly convinced me that you did not intend to encourage the revival of my affection; and what you said at Harborough on Saturday was a further demonstration; and since you did not intend this, what could you mean but to torment me?—And, indeed, you have thrown me

into a dreadful uneasiness ; and I were undone, if it should be as lasting as it is severe.

But think me not, madam, so tame as to write this only to feed your vanity, and assist your triumph. Had I no request to offer but one in which my own interests were concerned, I should have buried my complaints in my own breast ; or, if I must have disclosed them, I should at least have spared you the trouble of their recital. But, to speak it out, I am credibly informed that there is a design laid of bringing you into our neighbourhood under another name, and that there is a terrible probability of its succeeding ; and this is the true occasion of my writing.

But what shall I say ? You have not indeed forgotten all the tenderness of love, but you remember it only as you would “ an uneasy dream ;” and you say that you rejoice in being awakened from it by my conduct to you, which was such as seemed incapable of defence ; though I hope, in the sight of God, it does not increase the number of those offences which I must always acknowledge, with the deepest humility, before him. Your friends, who never were inclined to the scheme in my favour, but in complaisance to you, are now more irreconcilably averse from it ; and the present circumstances of your fortune might lead some persons to imagine that I was actuated by some mean views, which you, madam, know I despise, unless some odd turn of that kind in your own temper inclines you to suspect an alteration in mine. Under all these discouragements I dare not address

you as a mistress. I dare not open the sluices of that passion which is only waiting for a few moments of indulgence, to break in upon me with a fatal violence, which would bear down every other thought, and hurry me away into an ocean of unknown perplexity.

I know, my dear creature, that when you said the most engaging things that ever entered into the fondest heart of a woman, you spoke sincerely, but it appears that you did not know yourself? You are now convinced, madam, that I might return tired of my excursion; and might I not hope to find in you a heart that was unalterably my own? Far from that, I am persuaded that at present it is not in your power to revive a passion which, perhaps, my folly made it necessary for you violently to destroy. But though you are determined against thinking of me as a lover, you told me that you should still regard me as a *friend*. If you do indeed regard me in that view, let me earnestly beg that you would not be in haste to throw yourself into the arms of another. Give me time to recover myself from that confusion of thought into which your late conversation has thrown me; or let me have an opportunity of flying from a sight which, with all my philosophy, I shall not be able to endure.

But if you are "determined upon marrying quickly," as a few days ago you assured me that you were, then let me at least prevail upon you not to settle at Harborough if you can find an agreeable husband any where else.

I own, madam, it is a presumption in me to ask so much ; and that the greatest part of womankind, in your circumstances, would prefer that settlement which would be most uneasy to me ; but I know dear Miss Kitty is above so mean, so cruel a revenge : and I am so well acquainted with your generosity, as to believe that you will grant something to the anguish which I feel, in not daring to ask more than this,—and in being obliged to subscribe myself only your affectionate *friend*, when there is *another title* that would more agreeably introduce the name of,

Dearest Madam,

Your too much obliged Servant,

PHILIP DODDRIDGE.

P. S. If you are determined not to indulge me in either of these requests, let me at least obtain one favour, which seems very agreeable to your own inclination, and that is, that you would not take any remarkable step in this affair without the advice of our common friend Mr. Some. I am confident that that excellent man regards us both as his children, and will consult the happiness of both, in the advice which he gives to each.

If any body had told me about this time twelve months ago that I should have written such a letter as this to you, I should have given him as much pity as I now need from you.

I cannot forbear thinking that the return of my esteem and affection for you, just as you have resolved not to entertain a tender thought for me, is as if a blind man should receive his sight just as he was going to be hanged !

Now it is plain that we have both been blind in this affair, but, alas, it is not equally certain that we both see !

FROM THE REV. SAMUEL CLARK.

DEAR SIR,

St. Albans, 1727.

UPON the information you gave me of your being in the formidable condition of a discarded lover, I should have thought it necessary to have dispatched my due consolations with all possible speed, but as I perceived you had philosophy enough to support you under the shock, I thought I might venture to delay my answer without running any great risk. And now, after some weeks, I do not know but the matter may be so far forgotten, that should I attempt to offer any thing by way of condolence and consolation, it might deserve the like return to that which it is said Tiberius made to the ambassadors from Ilium, when they came to condole with him upon the death of Augustus a twelvemonth after. It is well if the lady herself, notwithstanding all her resolution, is so easy in the thoughts of a perpetual separation as she would make you believe, but some

women are strange capricious creatures. However, you seem to have done all that could be expected from you.

The popularity which attends Mr. B——, notwithstanding all his ill conduct, and gross miscarriages, and the spite and envy raised against Mr. Chandler, are enough to lessen one's value for and cool one's desires after popularity. It is true that the prospect it gives of doing service justly recommends it, but the temptations it exposes us to, and the uneasinesses that often accompany it, are a great alloy to its value. The consciousness of real worth, and a sincere desire and endeavour to do what good we can in whatever station Providence shall place us, give a satisfaction much more solid and permanent than that which springs from the uncertain applause of the multitude for which they themselves can frequently give no reason.

My wife joins in good wishes and all other expressions of hearty friendship to you.

Dear Sir,

Your affectionate Friend and Servant,

S. CLARK.

prosecution of it from your well known abilities and friendship. I intended to pay you a visit at St. Albans toward the beginning of some month in this winter, but many concurrent accidents oblige me to delay it. Mr. Palmer, of Wanlip, a gentleman of about fifteen hundred pounds a year, but vastly richer in wisdom and goodness, than in estate, has engaged me to come and take my turn one Lord's day in eight weeks at his seat, where he supports preaching every fortnight by a very handsome allowance (considering that it is in Leicestershire). Mrs. Jennings intends a journey to London about May, and therefore I think to wait upon you about that time, that I may have an opportunity of serving her by carrying her agreeable daughter behind me as far as St. Albans, which will save her some money. I persuade myself that I have so much interest both with Mr. Clark and his good lady as that I may presume to introduce little Miss to your house, to be your guest for one night; and, as for myself, if there be not room for me, I can lie at Mr. Wood's. It is hardly possible to express the admiration which Mr. Hughes meets with wherever he goes. Persons of all ages, educations, tastes, and opinions, extol him as one of the first of men. The people at Leicester are struggling hard to get him in for an assistant there, in which they have the hearty concurrence of Mr. Gee; and they prefer him at Nottingham to all whom they have yet heard, though they have called in all the most celebrated men in the county; and though they are

so intimately acquainted with Mr. Watson, who has formerly been accounted second to none. I am told by many that come thence (for I have never been there myself) that Mr. Hardy's conformity is looked upon as a very merciful providence by many of the congregation, who have of late been very weary of him; as for many past months he confined his discourses to polemical and mystical subjects. I had the following story from a person of judgment and veracity, who offered it as a specimen of the manner of preaching which he has followed for a considerable time, Psalm cxxiv. 3: "Jerusalem is builded as a city which is compact together;" he first gave them a very particular account of the situation of ancient Jerusalem, and its several parts in regard to each other; and then under the second (general head), run a parallel between the situation of Jerusalem and of Nottingham, in a great variety of particulars; finding some place or other in the latter, which answered to all the most remarkable in the former. If one were to judge by such an instance, it would incline one to be very gentle in censuring his late change; and, indeed, the candour and charity he expresses towards his former brethren ought to silence all their complaints upon that head. You, sir, may, perhaps, have seen his printed letter to Mr. Whitlock, so that I need not enlarge on its contents; and, indeed, there is nothing remarkable in it but the *moderation* of a new convert to the Establishment!

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illustrations of character, and dull remarks, which you will find trifling and impertinent enough; yet it is probable that some of your subalterns may have capacity equal to their inclination to serve you, and that you may select some random hints from the rest, which, with your own improvement, may make a very honourable figure in your monthly pamphlet, though they made but a very mean one in the original paper from which they were gleaned.

I shall very willingly communicate to you the remarks which my friends in these parts may make upon your performances, and perhaps it will be the most considerable service which I shall be able to offer you. In the mean time, sir, as we have been lately conversing upon this head, I shall offer you a few loose and indigested thoughts as to the manner in which we imagine a work of such a kind as yours may be most profitably managed. And here I would disclaim the presumption of pretending to dictate to you, but only submit our reflections to your superior judgment, and beg that you will favour me with a few lines to let me know what you think of them.

It will easily be allowed, sir, that your project is important, and may be managed in such a manner as to turn it to the most valuable public account; but it is as certain, that it is exceedingly difficult. A publication of this kind should undoubtedly be more than a dry catalogue of modern books, and a transcript of some few passages out of them, which may have caught the eye in turning over the leaves,

and examining the index, which is all that some of the *Memoirs of Literature* could latterly boast; though I must confess that formerly they were very entertaining and improving.

It appears to me, that in order to represent the present state of literature it is necessary that a correspondence be entered into with many of the members it may claim abroad, particularly in Holland, France, and Italy; and, if the manager of such a work has an opportunity of forming an acquaintance with any learned foreigners, either in London or at the universities, it will certainly be very much to his advantage to cultivate it, so that advice may be procured from abroad either from them when they return to their own country, or in the mean time from their friends, whose assistance they may engage. There is indeed an ambition in most learned men of having their own works, and those of their countrymen communicated to the literary men of foreign parts, which will dispose them cheerfully to hearken to such a proposal. It seems also judicious that translated extracts from foreign books should be brought to your mind, as it is probable that a great portion of your readers will not have an opportunity of being acquainted with them in any other way. And, if the multiplication of these articles should make it necessary to augment the bulk and price of your book, it may not hinder its sale, provided the augmentation be delayed till its reputation be well founded, which may be in about half a year. I should not think it convenient to give a very large account of any

book published at home or abroad, which is not remarkably curious and valuable, and, in drawing up the account even of these, it will be necessary to use the utmost care and application. The manner of preparing such accounts may in some degree be settled by considering the different ends that are proposed in each work. No doubt, sir, you would desire that those who have already perused the book itself, and who are the best judges of the value of your performances, should be led to recollect the most valuable and useful passages, and that those who intend to read it may be assisted in studying it to greater advantage, and perceive what they are to expect from it, and what parts are most to be attended to; and then, that others, who are likely to know nothing more of it than you tell them, may be able to form a pretty good notion of the author's general design, and of his performance in the several parts, as well as furnished with some of the most beautiful flowers which are to be collected from the whole.

Now, to answer all these ends, it seems necessary, 1st, that the general character of a book should be drawn up, first giving a concise account of the author's design, and of the manner in which he appears to have executed it. To this it may be proper to add a reference to those passages in which the several parts of this character are most remarkably illustrated, and in which the author's manner most conspicuously appears; but it will hardly be proper to transcribe all such references, because they

would take up too much room for the size of your publication. I need not add to a gentleman of such remarkable modesty, as your message in Mr. Innis's letter expresses, that in drawing up such articles the *excellencies* of a writer may be *distinctly* mentioned; but his *defects* only obliquely insinuated, so as to avoid the indecorum of erecting an open tribunal for all the great geniuses of the age! And, as for those authors whose defects are numerous and important, and their excellencies few and inconsiderable, you are aware, sir, that your business does not lie with them.

Now, sir, after you have entertained the reader with the agreeable prospect of the whole building, it may be proper to lead him in, and to show him the construction and furniture of all its most considerable apartments: in other words, to point out the principal divisions of the work, and tell him briefly what is most remarkable in each.

In going through this principal part of your task, it is probable that you may often meet with some incidental passages, which, though very important and useful in themselves, yet are not necessary to give the reader that idea of the whole performance which you intend, and therefore I think they may be omitted in this part of the abstract, and some of the most striking passages may be added as a third part of the account. And I imagine it is here you will have most occasion for transcribing, unless by referring the printer to some marked passages in the book itself, you save yourself that trouble.

It might sometimes be proper at the end of an article to add an original reflection or two, as Mr. La Roche has frequently done. But then it is very necessary here to guard against a formal and solemn way of saying what is but very little to the purpose; or remarking that, which none but of the lowest genius could have missed. A man must really have a vast stock of good nature who can be contented to direct his reading so apparently at his own expense, and the generality of people will quickly lose their relish for such cold entertainments. I have not the least reason, sir, to apprehend any thing of this nature from you, but you will easily recollect passages in former journals in more languages than one, which may have led me to the thought, without any design of an intimation, which would, in the present case, be equally rude and absurd.

As to the style in which the articles are to be drawn up, it should certainly be as concise as is consistent with perspicuity, and as elegant as the subject will bear. There is something of a medium between the beau and the sloven, which a man of sense and breeding would always desire to preserve both in his dress and in his writings.

I imagine, sir, that it is of very great importance that method be observed in the general branches of the account, and in the several particulars under each, so that the thoughts may flow in such an order as to illustrate and adorn each other, which will make the whole much more intelligible and entertaining than a promiscuous medley of even the best thoughts; and

yet, on the other hand, as one would not desire to see the string by which the pearls are suspended in an elegant device, so in a work of this nature it will be necessary that the method employed be cautiously concealed, so as to avoid that air of pedantry, which is, above all things, disagreeable to the taste of the present age.

It will perhaps be objected that such a method of contracting and characterizing books as I have now been describing will be too copious to consist with your design, and would give to every single article the size of a monthly pamphlet. But you have at present in your thoughts the answer to such an objection, by reflecting how easily you may divide an article of uncommon length into two or three papers, only taking care to break off at a proper passage. This would bring that variety into each number which people are so fond of in such kind of performances, and leave your readers longing, rather than fatigued. And then, sir, you already apprehend that there are other books, I fear we shall find them too many, which, though they are not to be passed over in an entire silence, will not deserve to be handled with so much care. In such cases it will be enough to quote a few select passages without taking any notice of the rest.

But, as for others, which are truly excellent and valuable; it must be considered that it is a difficult work to prepare such an account of them as I have here described, and therefore, sir, I must readily allow it is hardly possible that any one person, be

his genius or his application ever so great, should be able to carry on a work of this nature, alone, to its proper extent, and with due accuracy in its particular parts. I plainly perceived, sir, that you were fully apprehensive of this by your readiness to admit me as an assistant in your design. But indeed, sir, though I am heartily ready to serve you, it is but little help that I shall be able to give you. I have before stated, that I have no considerable library near me, and, though my circumstances be so easy as to set me above the anxiety of poverty, they are by no means so liberal as to enable me to buy any considerable number of new and costly books, merely to read them over, and judge of their characters, without knowing how far they may be serviceable to me in private life; and if I were ever so well furnished with the means, my proper business, which is too important to give place to any other, requires a very large share of my time, and permits me to use such books as you will chiefly be concerned with, but very sparingly, and as the entertainment of my hours of recreation; and the most therefore that you are to expect from me is that about the middle of every month, if nothing more than ordinary prevent, I shall send you the account of some good book, drawn up as nearly as I can according to the method that I have here proposed. I am now about Sir Isaac Newton's Chronology, and intend to send you an account of it by the latter end of the next week; in which, after a general character of the book, I shall enumerate some of the principal maxims which

he lays down as the foundation of his calculations, and mention some remarkable events, the periods of which he has attempted to adjust by such rules ; to which I shall add an abstract of some of the most remarkable incidental passages. I may afterwards send you some remarks on the Organ of Arts and Sciences, the Interpretation of Scriptural Prophecies, and on Burnet's *De Statu Mortuorum et Resurgentium*, et *De Fide et Officiis Christianorum*, and on Hutcheson's *Conduct of the Passions*. In case you think it proper to give any of my notices of these books, which are all new, curious, and important, a place in your work, I beg it may not be till you have diligently examined them, and made all necessary improvements in them ; and, that you may judge of them the better, I desire that you would give yourself the trouble of reading the books I have undertaken ; or, if you have not time for this, that you would put my papers into the hands of some judicious friend, who has read the works they relate to, and be as free in your remarks upon my performances as you desire that I should be in my reflections upon yours. I desire that my name may be concealed, for it can add no credit to the pamphlet in which it appears ; nor am I at all sure that my performance would add any honour to the name. However, you may be pleased to distinguish my papers by the addition of an H. at the end, or any other capital letter, except the initials of my name. I except these, for though very few people would know the name in London, yet my friends here might

find it out by any little hint, or by recollecting our former discourse.

If you imagine that a personal acquaintance might render me in any respect more capable of serving you, I shall willingly embrace it; and as I shall be heartily glad to see you at my lodgings, if your business calls you to Harborough, so I shall be ready to wait upon you when I come to town, which will probably be very shortly. But, if this should be inconsistent with your purpose of remaining unknown, I urge it no further, and shall not be so unreasonable as to take it in any way amiss.

I have reason to beg your pardon for having detained you so long; I will not, therefore, increase my fault by the addition of an apology, but conclude with telling you, that I shall be glad of a speedy answer, and that

I am, Sir,

Your most humble Servant,

PHILIP DODDRIDGE.

I have not yet seen your first number, which might, perhaps, have superseded a great deal which I have now written.

TO MR. WHITTINGHAM *.

Harborough, Feb, 18, 1798.

It was with a great deal of pleasure, that I saw the name of my very agreeable friend, Mr. Whittingham, at the bottom of a letter which I received on Wednesday morning; and I am not at all "disgusted at the subject" he proposes to be debated in our future correspondence.

It does not "terrify me" to hear, that a person whom I sincerely love, and for whose character I have the truest regard, has entertained some doubts, which he cannot entirely get over, concerning a book which his earliest instructors recommended to him as the word of God. It is certainly the duty of every rational creature to bring his religion to the strictest test, and to retain or reject the faith in which he has been educated, as he finds it capable, or incapable, of a rational defence. I perfectly agree with my Lord Shaftesbury in his judgment, that religion has not so much to fear from its weighty adversaries, who give it exercise, as from its fond nurse, who overlays it out of an excess of tenderness. I therefore do not only allow, but entreat you, to urge all your strongest objections against Christianity, and to represent them in the most forcible light; and if then, upon the whole, I am convinced in my judgment that they are more than a balance to those

* On his entertaining some scruples relative to the Christian religion.

arguments which support it, I will be a Christian no longer, but will frankly confess myself a Deist, and rather throw myself on Providence, and the charity of my new brethren, than purchase the most comfortable maintenance at so dishonourable a price as contradicting the conviction of my conscience, and speaking lies in the name of the Lord. On the other hand, I must entreat you, sir, to enter upon the inquiry with a solemnity and composure of mind answerable to its awful importance; remembering that we are searching into a matter in which our views for immortality are concerned; those pleasing, or dreadful views, before which all the hopes and fears that relate only to this transitory life fade away and disappear, like twinkling stars in the blaze of the meridian sun: considering also, that if it be really true, that God has sent his own Son into the world to recover a race of degenerate creatures at the expense of his own blood, and to fix them in a state of everlasting perfection and glory, it must be infinitely fatal to desert his religion, and to treat him like an impostor, without the most serious and impartial examination of the cause. Nay, though after all, Christianity should only prove an agreeable dream, yet, as it pretends to the authority of the Supreme Being, and is supported with arguments which have at least some plausible appearance, it will argue a want of reverence to Him, and consequently may expose us to His high displeasure to reject it lightly, before we clearly see into the falsehood of its pretensions. Persist therefore in your

resolution of weighing the question in an impartial balance, and avoid a precipitate judgment. Above all, let me indulge my friendship to you so far as to remind you of what a person of your wisdom cannot but know, that our faculties are weak, and that we are exceedingly apt to be imposed upon by false representations. Let that fact engage you to humility, and so to depend upon divine illumination, and earnestly to pray to the God of truth that he will not suffer you to fall into error, but will guide your reason in such a manner as may establish your mind in an unshaken tranquillity.

Every sober and rational Deist must own there is no enthusiasm in such advice; and if it be pursued, and the whole tenor of your life be agreeable to such principles, I am confidently persuaded you will never be *undone* by *speculative* mistakes.

With regard to your future letters I must desire you to let me know, in the first place, how far your scruples proceed: whether they extend only to the *inspiration* of the Scriptures, which is all that your letter imports; or whether they relate to the *truth* of the facts on which Christianity is built, or to the whole *system* of Divine Revelation? I take it for granted in this letter, that you believe the existence and perfections of God, and in the certainty of a future state; but if your doubts extend to these points also, it is evident that they must be examined in the first place, before we can proceed with the other questions to any purpose.

I have nothing further to add, but that I desire the cause of religion may not suffer by my incapacity to defend it to the greatest advantage ; and that after all I shall have said, if you remain unsatisfied, that you would have recourse to some other more competent correspondent.

I am, Dear Sir,

Your most affectionate Friend and humble Servant,

PHILIP DODDRIDGE.

FROM MR. WHITTINGHAM*.

DEAR SIR,

London, Jan. 3, 1728.

I RECEIVED your kind and generous letter, which I had answered sooner, but that I have lately been informed of the bad consequences arising from a gentleman's corresponding with his friend freely on this subject, whose letters were found in the closet of that friend after his decease. It is for this reason that I omit subscribing my name to this, and desire, by the same post that brings your reply, you would inclose it, not in your answer, but in a blank cover, directed to me as below.

I would offer, by way of apology for the defects you will find in the method of my reasoning, or the

* This letter is printed from a transcript of a short-hand copy made from the original, by Dr. Doddridge.

inaptness of the expressions that I may make use of, that Disputation is what I am the greatest novice in, and that my pen has hitherto been only employed in the quaint style that is used in business,—but, knowing your good nature, why do I make excuses?

I agree with you that the premises must be first settled before we can argue to advantage. I do therefore own that there is a Being of infinite perfection, the origin and cause of all things, whom I call God. But that the authors of the several books contained in the Old and New Testaments were inspired by Him, I am not so clear in.

I shall not inquire into the evidence which supports the several facts related in them; it being perhaps impossible, at this distance of time, to come at a fair view of the circumstances on which the proof of them depends. My objection lies against the whole scheme of what is called the Divine Revelation.

(1.) I argue from the perfections of God's nature, that he would not make such a revelation to his creatures which they had not faculties to examine. Now this examination, I apprehend, must be made by comparing what is said to be revealed with the natural notions which we cannot but entertain of the Divine perfections.

(2.) From the same perfections in the nature of the Divine Being, I infer that nothing can belong to Him which is either *capricious* or *malicious*. If, therefore, any thing is ascribed to Him, which can

proceed from nothing but a disposition either partial, cruel, or vindictive, I am taught, by the aforesaid natural idea of Him, to reject it.

Now, because the scheme before us contains things of the above mentioned kind, it wants, with me, the most proper inducement to a belief of its authority. For, however a thing may appear attested by human evidence in relation to God, I can pay no respect to it, if its principles are *unworthy* of God.

Now the assumed Revelation in question, if I understand it, sets forth, that God did, by *design*, create a race of creatures whom he *knew* would offend him ; for which offences he *designed* everlastingly to punish them ; excepting some *few*, whom, for no other reason than his own good will and pleasure, he resolved to save, by sending his own son to die for them, *leaving* the rest to feel the effects of his VENGEANCE to *all* eternity.

(3.) A being capable of this, I cannot think benevolent, consistently with any natural ideas of goodness or justice ; nor can I pay him the true worship of love and esteem. I may, indeed, as the Indians are represented to adore the devil, stand in awe and fear of such malevolence, lest it should destroy me.

If you can prove to me that I have mistaken the scheme, or that it is agreeable to the best notion man can form of a Deity, then shall I own that a considerable objection is removed.

So begging your answer to this as soon as your

convenience will permit, together with your compliance with the request I make in the beginning of it,

I remain, Dear Sir,

Your most humble Servant,

TO MR. WHITTINGHAM *.

DEAR SIR,

Harborough, Jan. 16, 1728.

I SHALL endeavour to conform to the directions you give me as to the management of your letters ; and have accordingly sent back the first which I received. I hope you will pardon me that I keep the other a few days longer, till I have leisure to answer it more fully than my affairs will now permit me to do. The apology you make for a confusion of thought, and impropriety of expression, is so very needless that I shall take no further notice of it, than to tell you, that I rejoice in the hope of seeing those admirable talents which God has given you, employed at length in the defence of that revelation which you now scruple to admit.

I very readily acknowledge, that you have fallen on a considerable difficulty in the Christian scheme ;

* A reply to the former letter, containing some supposed objections against Revelation.

and as readily allow, that your main principle of reasoning is just; and that in order to get at the truth of any revelation, we must compare what is said to be revealed, with our natural ideas of the Divine perfections: and then, that if any assumed revelation represent God as a *cruel*, or a *capricious* being, we may very readily conclude it to be *false*; since it is impossible that we should have greater evidence of the truth of any revelation, than we have of the wisdom and goodness of the Divine Being; and as the perfections of God are the very basis on which the proof of every revelation must be built; that, therefore, any pretended revelation which is contradictory to these perfections, does, in effect, contradict itself, and subverts its own foundation.

So far then, my good friend, we are agreed. The main question then to be examined is, whether the Christian revelation does *really* represent God as a *cruel*, or a *capricious* being. You seem to apprehend that it does; and I am directly of the contrary opinion. I propose very carefully to consider all that you have urged for the proof of your assertion; but as this will require rather more leisure than some other circumstances will at present allow me to bestow upon it, I must beg your patience for about a fortnight: and I rather choose thus to trespass upon it than to offer any loose and indigested thoughts on so important a subject, and to so ingenious a correspondent.

At present I shall content myself with offering

a remark upon a hint which you drop in the preface, which appears to me of far greater importance than you, sir, seem to be aware of.

When you decline inquiring into the evidence which supports the several facts related in Scripture, it is with this insinuation, that it may, perhaps, be impossible at this distance of time to collect a fair view of the circumstances on which the proof of such facts must depend ; and so you seem to take it for granted, as a first principle, that there is no external evidence in support of Christianity which can give sufficient satisfaction to an inquisitive mind ; and that, therefore, by a natural consequence, you have nothing to do, but to consider it as an *hypothesis* ; and so may be fairly excused in rejecting it without any further inquiry, if you can fix upon it any one unanswerable difficulty.

This, sir, is a very easy way of thinking ; but pardon me, sir, if I say, that I apprehend it to be a mistake of the utmost importance. I have, indeed, some right to say, that your supposition is very ill-grounded ; for it has been one great business of my life, for several years, to inquire into the evidence of those facts, which you suppose incapable of any convincing evidence at all ; and I do faithfully assure you, that the more I have examined them, the more reason I have found to believe them ; and that I have never met with any thing in the most celebrated writings of Jews or Deists, which has been able to overturn them.

I hope you will not imagine that I say this to

persuade you to rest upon my judgment, and believe it on my word: that would be a favour which it would be as shameful for me to ask, as for you to grant; but I imagine the declaration I have made will be to you, who think so much better of my understanding than it deserves, an engagement not to throw by the examination in this indolent way, on a presumption that it is impossible to come at any satisfaction in it.

I imagine that nothing could be more proper in the present circumstance than for you to consider, with the utmost seriousness, what our most celebrated divines have said upon the subject. It is the happiness of the present age to abound with some of the most learned and judicious defences of Christianity which the world has ever seen. I would not trouble you to peruse them all: but Dr. Clarke's Sermons at Boyle's Lectures, Mr. Chandler's Discourses upon the Miracles, and Mr. Butler's, which he calls the Reason of Christ and his Apostles defended, are so short and so plain, that they may easily be perused in about a fortnight, or at least a month; and I imagine that from any one of them, and much more from all, you will find arguments which no Deist can possibly answer to the satisfaction of a diligent and impartial inquirer. I am at least confident of this, that a man of your candour will readily allow, on that examination, that the arguments for Christianity are not despicably weak; but that, as on the one hand, there are some difficulties in embracing it, so there are also difficulties

in rejecting it, which a serious and prudent man will not easily get over. Now, as you, sir, are a rational creature, and certainly answerable to God for your conduct in this most important affair, it must be your concern to embrace that side of the question which, on the whole, is loaded with the least difficulty, and supported by the best evidence ; and it is the principal design of this letter to remind you of this duty.

If you still urge, that you cannot yield to any evidence in a case pregnant with unanswerable difficulties, I entreat you to review that matter a little more attentively. You firmly believe the existence of a God, whom you think of as a being infinitely perfect. Now I am confident that I could propose a catalogue of difficulties relating to several of the Divine attributes, which must certainly belong to a self-existent being, which it is not in the power of human reason to solve ; and which are, perhaps, beyond the understanding of any creature. I am sure they are to me far more considerable than any difficulties peculiar to Christianity ; yet we believe in the existence of God, notwithstanding this mixture of obscurity and ignorance : because the difficulties of the Atheistical scheme are greater than those ; and I do persuade myself, that you will readily allow on the same principle, that if the evidence of Christianity be really important, it ought, in like manner, to take place of Deism, though there may be twenty unaccountable peculiarities in the scheme.

To make you more sensible of the justice of this reasoning, which I fear is too generally forgotten, give me leave to mention one case, which is so nearly allied to the objection you urge against Christianity, as to be upon that account peculiarly proper on this occasion.

Suppose yourself, sir, to have existed before the creation of this lower world, in some heavenly region, where you had only been acquainted with purity and happiness, and seen God shine forth upon his creatures with the beams of the mildest and most uninterrupted benevolence. Imagine that, in these circumstances, you had met with another spirit of the like character and condition with yourself, who had brought you the news of the creation of the earth; and who, after having described it in all the original perfection in which it appeared when it came immediately out of the hand of God, had presented you with two different plans for the conduct of Providence towards the human race, which was then rising to take possession of this delightful abode.

Imagine that, in the first of these plans, you had seen every thing beautiful, and every thing glorious; and this beauty and glory permanent and unfading. Suppose it had represented mankind as flourishing in immortal youth and vigour, surrounded by all the ornaments and pleasures of which earth can be the scene; and man, a thousand times happier than any external accommodations could make him, in the just poise and regulation of his passions, and a con-

stant obedience to the dictates of reason. Suppose it had represented all the inhabitants of the peopled world as of one language and of one heart, all overflowing with mutual benevolence to each other, every one consulting the happiness of all, and all animated by the most lively gratitude and love to the great Author of their being and their felicity; and, consequently, always regarded by Him as his children; defended from the assaults of every thing that might either injure or seduce them; and, in one word, continued through a long succession of ages in all the pleasures of innocence and paradise, till they were transported by some gentle and delightful passage to nobler abodes, there gradually to improve in perfection and glory through all the ages of an eternal existence.

Suppose, that the other scheme had represented mankind in a state of degeneracy, confusion, and misery. Imagine that, in surveying the plan, you had seen some numerous nations of savage barbarians, who appeared to retain little more than the shape of men; and thousands more lost in superstition, and debasing the faculties of the rational nature in the vilest and most stupid idolatry. Suppose you beheld the desolation of war in one country, of famine in another, and of pestilence in a third; or, perhaps, all these united calamities prevailing on the same unhappy spot; and beside all this, had discovered by far the greater part of mankind in the most temperate climates, the most civilized nations, and the most peaceful times, neglecting and

perhaps despising religion, and violating all the plainest precepts of humanity, every one eagerly pursuing his own private interest with all the restless anxieties of hope and fear, desire and sorrow, and each in subserviency to the mean design of supplanting and defrauding, envying and reviling all whom he apprehends to stand in his way. In one word, imagine that you saw, in this mental picture, all that irregularity and meanness, that villany and torment, which you cannot but see in your extensive acquaintance, or within the circle of your own intelligence.

And then imagine, that, after this attentive review, your companion had left it to you to judge which of these schemes would probably have taken place under the government of a being infinite in power, in wisdom, and in goodness. Can you believe, sir, that you would have hesitated one moment about it? You would, no doubt, have been ready to laugh with indignant scorn at any who could imagine that God would *prefer* the latter to the former! and yet you see, upon the whole, that *He has preferred it*; unless you will say He could not prevent misery and sin; and then the dispute turns upon another footing, quite different from the present question. The plain consequence of this is, that it undoubtedly appears that, in fact, a scheme which has very great difficulties attending it exists; may not then another, which merely in idea appears very improbable, nevertheless be a true scheme? and ought it therefore to be rejected merely on account

of its difficulties, without examining the evidence which accompanies it? This observation, as well as the instances by which I have endeavoured to illustrate it, has a peculiar weight in questions relating to the Divine government, where, if we are not distracted with an arrogant conceit of ourselves, we must allow that there may very probably be a great many things which lie entirely beyond our present reach.

You will easily see that the tendency of this reasoning is only to engage you in that inquiry which I before recommended. I heartily wish you success in it, and am with sincerest respect,

Dear Sir,

Your most affectionate and humble Servant,

PHILIP DODDRIDGE.

FROM THE REV. SAMUEL CLARK.

DEAR SIR,

St. Albans, March 26, 1728.

I AM very glad if any hints of mine are at any time serviceable to you; however, you give abundant encouragement to my endeavours, by making the most of them, for I do not know any thing in my letter that should make you lay aside all thoughts of London! Should you proceed in your studies upon the subject of academical lectures, I do not know but some things I have might do you some service, being

transcripts of some of Mr. Jones's lectures, and those of some Professors in Scotland.

I understand that you have been appointed to preach as a candidate at Nottingham, and that before you came the body of the people were for Mr. Hughes. I am sorry to hear he has met with such ill treatment, and that attempts are made to blast his character by a forged letter, in the name of several of the ministers at London, which occasioned an application to me for his true character, when I did him justice. It gives a sad prospect when such methods are made use of in the choice of ministers. I assure myself, from the part you have done upon other occasions, that you will employ all your interest and influence for the promoting of peace and union.

As to the books you mention, we have had Sir Isaac Newton, and read him with a vast deal of pleasure; and as far as I see yet, I cannot but fall in with his opinion of the novelty of the antiquities of Greece, since he has supported it with such a variety of arguments, as altogether amount to a demonstration. Burnet's *De Fide et Officiis Christianorum* pleases with the elegance of his style, (though not always pure Latin,) the candour and moderation of his sentiments, and good judgment in the whole composition. But in his *De Statu Mortuorum et Resurgentium* he seems too much to have indulged in his peculiar fancies; yet many things may be read there with profit. In what he says against the eternity of hell, he seems to talk

inconsistently, when he would have his opinion concealed from the vulgar. Is it then necessary to impose upon the weakness and credulity of the common people, the better to support the interests of religion and virtue? Cannot the wise, faithful, and unchangeable God carry on his government without vain terrors, and deceiving people with imaginary punishments? But the narrow compass of my time and paper will not allow me to enlarge on this subject.

Dear Sir,

Your affectionate Friend and Servant,

S. CLARK.

TO THE REV. SAMUEL CLARK.

REV. SIR,

Harborough, April 10, 1728.

AFTER a month's absence from Harborough, my return hither last Thursday night was made doubly agreeable by a letter from you, which I found awaiting my arrival. I am heartily glad to hear that you and Mrs. Clark continue well. I bless God I am now in perfect health, but have gone through more pain and illness since the date of my last than I had known before for several years. I was first confined for several days by a swelling under my knee, which was a long time digesting before it was fit to be laid open, as it was at last by a large incision. In my

journey to Nottingham, and at my first arrival there, I had three or four fits of an intermitting fever, in the last of which nature seemed under so violent an inflammation, that I am persuaded I could not have survived it, had it continued many hours without abatement. But through the Divine goodness, both these disorders were removed sooner than could have been expected; and it seems that God has only caused me to taste the bitterness of these afflictions, that I may have a more delightful relish of that ease and health which I have enjoyed for almost a month without any considerable interruption.

I am glad to hear that the congregation in Lincoln's Inn Fields are likely to recover from their late discouragements. I am in no haste to leave Kibworth, especially for a settlement in London, but if Providence should open a clear way, and Mr. Wright and you should imagine that my usefulness would on the whole be probably advanced by a removal thither, I should pay a great deal of deference to your sentiments in an affair of so great importance.

Nottingham is at present in a very unsettled condition. Mr. Hughes has certainly a great majority, but several persons of great consequence in the congregation are utterly averse to his coming, and the opposition is so considerable that he seems determined to decline pursuing the affair any farther, and only waits for his uncle's answer, (to a plain representation of the case, which he sent to him last week) to bring him off in a manner which may not inflame the passions of his friends against those of the oppo-

site party. His whole conduct in the affair has been honourable and generous in a very surprising degree. Nor have his opponents acted such a part as you imagine on the information you have received. The gentleman to whom the letter came, of which you, sir, have received such a scandalous account, is far less remarkable for his estate, which is nearly two thousand a year, than for his strict honour, integrity, and piety. I have examined into the business with a great deal of accuracy, and can confidently assure you that it never was pretended that the four London ministers had written down to the disadvantage of Mr. Hughes, or that any one of them had written a line to Nottingham on the occasion. The fact was this : Mr. Langford, the gentleman I mentioned, wrote to a friend in London who was well acquainted with the ministers there, to desire he would inquire into their sentiments as to Mr. Vaudrey and Mr. Hughes, who were then just come amongst them as candidates. His friend wrote back the character he had heard of both, and added in a postscript, " this account I received from Dr. Calamy, Mr. Harris, Mr. Leaverly, and Mr. Chandler." Mr. Langford wrote again for a fuller explanation of this postscript, and it appeared by a second letter, that what Mr. Harris said related only to Mr. Vaudrey, and that most of Mr. Hughes's character came from his friend the doctor. It amounted on the whole to this, which I think you have in the original words : "*Obadiah is an honest fellow, but he will not labour ; he is raw and freakish, and not at all fit for Nottingham.*" I think this

account of Mr. Hughes very injurious to him, and Mr. Langford would have concealed it, had not the importunity of Mr. Hughes's friends engaged him to show them what he had heard of him. . Mr. Hughes heard the story improperly, and it has gone all round the country just as you heard it.

When I was at Nottingham I exerted myself to the utmost to vindicate Mr. Hughes's character, and I believe the account I gave of him entirely removed the prejudices of many, and confirmed his friends in that good opinion which they had entertained of him before they were acquainted with any thing more than his pulpit performances. The objections that remain now in the minds of the dissatisfied relate entirely to his manner of preaching, which they think superficial, injudicious, and enthusiastic. And with regard to this, no encomiums of mine could have altered their sentiments, though they might have rendered my own taste suspicious to those who cannot relish his sermons so well as myself.

As for the reception I met with, it was far different from what I expected. I concluded that as Mr. Watson's party had declared against having a young man, they would entertain no thoughts of me; and as for Mr. Hughes's friends, I knew that they were already not only fixed, but engaged to him and each other before I came, so that I concluded they would be watching for faults in my performances to justify that refusal of me which their conduct seemed to have made necessary. So that, had I known the circumstances of the congregation a few days before

I came among them, I should have declined appearing in it. But to my great surprise, after I had preached two Lord's days, every one of Mr. Watson's friends expressed their satisfaction in me in very warm terms, and treated me with a generosity and tenderness of friendship which I never met with from any other persons on so short an acquaintance. Some of the opposite party received me with great kindness, and made me some very handsome proposals; and I was assured by the most considerable men amongst them, that they all agreed that if I had come first, they would have embraced me with the same zeal they showed for my friend, Mr. Hughes. And that now the greater part were determined, if possible, to keep us both; and would willingly raise a subscription for my subsistence as co-pastor with Mr. Hughes and Mr. Whitlock, if Mr. Watson's friends would concur. On the whole, I imagine, that if Mr. Hughes declines accepting the call, which he may certainly have whenever he pleases, his friends will nominate me, unless the others mention me first, and I believe the whole point will turn on this little incident. If Mr. Hughes's friends propose me first, before other candidates are called in, I think it is two to one that I may have a unanimous invitation; but if Mr. Watson's friends begin the proposal, many of the others will dissent, merely in opposition to those who rob them of their darling, Mr. Hughes. Yet, even in this case, it is possible that I might have a majority, which I deter-

mine not to insist upon, if there be any considerable division.

If Mr. Hughes declines Nottingham, he will probably fix at Leicester as assistant, though his way thither will meet with some little obstructions from the coldness of two or three considerable persons, but they will not oppose.

I shall be heartily glad of the hints which you are so kind as to offer for reviewing and improving our academical lectures. My studies have been lately so much interrupted, that I had almost forgotten that I ever designed any thing of that nature, but the hope of such assistance as yours will encourage me to resume it when I have opportunity.

I beg your prayers, that God would issue the Nottingham affair well, and direct me so far as I am concerned in it. It is my comfort that I have hitherto acted a strictly honest and honourable part, and that I have endeavoured to divest myself of all private views, and have been ever easy as to the event. My humble service waits on your good lady, and I am,

Dear Sir,

Under the most important obligations,

Your most affectionate and obedient Servant,

PHILIP DODDRIDGE.

FROM THE REV. SAMUEL CLARK.

DEAR SIR,

St. Albans, 1728.

WHEN I heard of your going to Nottingham I was solicitous lest such a competition between two friends might occasion the destruction of your friendship, and end to the prejudice of the one or the other. It therefore gives me a sensible pleasure to understand that it has only given both an opportunity of showing the sincerity of their mutual regard with greater advantage, and that you have had a remarkable proof of the esteem of Mr. Hughes's friends, without having lost that of the opposite party; though I do not see why they should refuse to join in the offer made in your favour, since there is no prospect of their being able to exclude Mr. Hughes, who has so great a majority; nor can any thing material be objected against him. Had they been heartily your friends, as they were the persons that invited you over, it seems to me, at this distance, that they should have looked upon the proposing you as co-pastor, to be a point gained upon the other side; unless they had still a secret view to Mr. Watson, or were resolved absolutely to exclude Mr. Hughes, against the opinion of the majority, which is contrary to all rule and order, especially as there was nothing considerable to be objected against his qualifications or character.

I am obliged to you for setting me right as to

that story of the letter ; however, I am surprised that Dr. Calamy should express himself in such a manner ; as I am sure that he had no just reason to do so, and would have thought it very hard, had any minister spoken of his son in the same manner. Indeed I cannot but wish, between ourselves, that he may be made ashamed of it ! How cautious should people be when they give characters, especially when a man's future usefulness is likely to be affected !

I am glad to hear Mr. Hardy still preserves his temper, and hope that he may be eminently useful in the church to which he has removed himself. Indeed, for my part, I am willing to allow a man the liberty of changing his mind, without thinking the worse of him for it. But I confess there is something peculiarly odd in his change ; but if he still maintain his catholic spirit, and make it his business to promote the interests of true holiness among his new friends, I shall still have the same esteem for him as formerly.

Dear Sir,

Your affectionate Friend and Servant,

S. CLARK.

TO MR. BATESON AND THE CHURCH AT NOTTINGHAM*.

REVEREND SIR,

April, 1728.

ON the most mature deliberation which present circumstances will allow, and after attentive reflection, diligent inquiry, and having consulted the opinion of some most judicious friends, and above all, after having frequently and most earnestly begged the Divine direction in this important affair, I am now come to a steady resolution of declining that settlement with you, which you have again proposed in so obliging a manner. I cannot perform this task without sensible regret; for God is my witness, that I have the most tender and affectionate sense of your friendship, and should from my heart rejoice in every proper opportunity of expressing it. But, in present circumstances, I am in my conscience persuaded that duty, and a regard for my future usefulness, require me rather to continue where I am.

It is not important to enter into a particular detail of my reasons, since the most considerable are such as it is not in the power of your kindness to remove. Should I indulge in all the tender sentiments which arise in my mind on this moving occasion I should not know where to end; but I force myself to conclude with returning you my hearty thanks for all that endearing friendship with which you have treated me, and with assuring you that it is my earnest desire

* My last reply to their invitation.

and prayer that the great Shepherd of Israel may continually watch over you for good, and may fill up the agreeable post, which you have so kindly offered to me, with one who may be much better qualified to serve you, and that you may have constant reason to rejoice in this final determination of,

Gentlemen and Friends,

Your most affectionate Friend

and obliged humble Servant,

P. DODDRIDGE.

TO THE REV. SAMUEL CLARK.

REVEREND SIR,

Harborough, April, 1728.

It is with great pleasure that I can now inform you that the Nottingham affair is determined according to your advice. I sent them an answer last Saturday, in which I declined it in so resolute a manner as will I hope prevent their giving themselves any farther trouble about it. I had made them a visit the week before, in which, though I discerned a great many most affecting evidences of their very tender friendship and high esteem, yet I saw some other things relating to the *high orthodoxy* of some of them, as well as to the circumstances of the High Pavement congregation, which confirmed the ideas I had before entertained, and fully convinced Mr. Some, who was before urgent for me to accept their call,

that it would neither be necessary nor safe for me to fix amongst them. My mind is now filled with a serenity which I have not known for some weeks ; and as this alarm has given my friends a very proper opportunity of expressing their regard for me, even beyond what I before apprehended, it has added a new pleasure to a settlement which was before very delightful. A pleasure which I should far prefer to any increase of income or of popularity which I might have promised myself at Nottingham, if separated from the views of superior usefulness ; and as those views seemed, on many accounts, precarious, I was heartily willing to sacrifice some other prospects which would have been very agreeable.

Mr. Saunders of Kettering has now engaged Mr. Some to join with him in the request that I would take his brother, who is designed for the ministry and is just ready for academical studies, under my care and instruction, for three or four years. They urge, that it may be an advantage for me to go over Mr. Jennings's course again in such a manner, though I should not afterwards pursue the business of a tutor ; and that, although it would take up two or three hours of my time every day, yet that I could not spend it better ; nay, that I should, on the whole, save time by it, as it would excuse me from many journeys of complaisance, which are very expensive, and take me off my studies more than I could wish. I cannot say I am averse to the project, especially since Mr. Saunders, jun. is a man of a good genius and temper, and his brother will afterwards send him

abroad to complete his education if I insist upon it, as I probably shall. I am very sensible of my deficiency in every branch of learning, which makes me the readier to enter on a scheme which may probably be for my own improvement; and I think Mr. Jennings's lectures and method so good, that I cannot but hope it will be an advantage to my companion to go over them, though it be with the assistance of so poor a guide. I shall be glad to know what you, sir, think of the proposal, which must be determined, one way or another, in a few days. If you disapprove of it, I desire you would write by the next post, and I will immediately decline it.

All my friends here are well, and at your service. The affairs of Northampton are undetermined. Mr. Tingey seemed inclined to return to them after he had left them, and concealed his dismissal for some time, but that is a great secret. I am well assured, but was much surprised to hear, that my Lord Halifax's resentment of the part which Mr. Tingey acted in the last election at Northampton, was at the bottom of his removal, and turned the scales. So strangely are the most distant events connected. I have no room for any thing more, except my most humble service to Mrs. Clark and all friends at St. Albans.

I am, Reverend Sir,

Your most obliged and affectionate Servant,

PHILIP DODDRIDGE.

TO LADY RUSSELL.

HONOURED MADAM,

April 9, 1728.

To introduce the lean, facetious, and extraordinary Mr. Kipney into your company, is a service of so great an importance, that when I have mentioned it as one occasion of my writing, I need not make any further apology for troubling you with a letter which will contain nothing else of any moment!

I have nothing to say on the head of love, for Miss Kitty's sister was brought to bed last week, and had so ill a time, that I fear my mistress will not be in a humour to be courted till about the 10th of May.

Your ladyship has no doubt heard that I was in town last month, to consult my friends about the invitation from Nottingham. I then waited upon you, madam, for your advice, but was not so happy as to find you at home; but Mr. Some collected from a clause in your letter about that time, that you were not for my accepting it; and it was likewise his opinion, that my removal thither was neither necessary nor safe, and the sentiments of two such excellent friends as Lady Russell and Mr. Some will always have a due weight with me, and I have accordingly sent an answer in the negative.

Mr. Halford's acceptance at Northampton was great, and would have produced a unanimous invitation,

had not the impediment in his speech troubled him exceedingly, which he in part attributed to the piercing eyes of a celebrated lady, the upper part of whose face is entirely irresistible! Such is the power of your victorious sex, that even pulpits are sanctuaries no longer!

I think it highly probable that I may continue for some time in my present settlement, which is in all respects as easy and agreeable, as the conversation of the kindest friends in the world, and a subscription of about twenty pounds a year can make it.

My expectations of high preferment in the church are for the present over, unless a beam of hope should dart itself from the south-west, on which I have no dependence; for, though the report should be true, and Mr. Mattox should really leave Daventry, in order to qualify himself for a larger congregation, yet I cannot imagine that I was ever born to shine in so polite and learned a county as Northamptonshire, or to succeed so great a father of the church!

I know not how it happens, madam, that when I write to you, I am generally in so gay a humour as to be forced to beg your pardon for the freedom I have used; though I hope that freedom is always consistent with the deference I owe to a lady who is on all occasions so truly my honourable friend. I must conclude, with assuring you that there are more serious moments in which I cannot forget Lady Russell, and when I heartily remember good Mrs.

Scawen. I shall be sincerely glad to hear of her safe delivery ; though I fear a line from your own hand, would be too great an honour for me to expect.

I am, Madam,

Your Ladyship's most obliged

and most humble Servant,

PHILIP DODDRIDGE.

P. S. It is reported that Mr. Halford is leaving Oakham on an occasion something like that which drove Paul and Barnabas from Antioch in Pisidia, Acts, xiii. 50, though I cannot find that the *chief men* of the city are more concerned in the present case than the Jews. Mr. Hardy has taken orders, and has been presented to Amersey in Leicestershire, a living of about thirty pounds a year, by Mr. Sherman, who was a member of his church while he remained among the Dissenters.

Mr. Arthur will probably leave Harborough in a few months ; and it is reported that a young minister in this neighbourhood is going to revive Mr. Jennings's method of academical education ; and, by the by, a *friend of his* would be glad if your ladyship would sound Doctor Calamy, and some other ministers on that head.

TO THE REV. SAMUEL CLARK.

REV. SIR,

Hinckley, May 22, 1728.

You have no doubt heard of Mr. Hughes being chosen at Nottingham by eighty-three against thirteen. Some of his opponents were on a journey, and others voluntarily absented themselves; but I apprehend the opposition was not so violent or formidable as at first, since their spirits are something calmed, by the hope of having a person suited to their own taste in the room of Mr. Whitlock, who I fear will be incapable of future service.

I was ill last week at Leicester of an ague, but am now pretty well recovered. I feel much troubled at the death of Mr. Burroughs, for the removal of young persons of his character is a sad blow to our interest. My hearty service waits on Mrs. Clark, &c. My pen and ink are so exceedingly bad, that it is not with the usual pleasure, though it be with the usual sincerity, that I repeat the assurance of my being,

Reverend Sir,

Your most affectionate and obedient Servant,

P. DODDRIDGE.

P. S. If your society have not Mr. Jackson's edition of Novation, I will presume to recommend it, as, if I mistake not, it is well worth the reading,

especially on account of the notes, which contain many of the most curious observations, which that very learned and ingenious friend of mine has made on the ancient writers of the church in the course of more than twenty years of study.

Mrs. Hay, who is another of Mrs. Jennings's sisters, came down on Friday last; she is a lady of uncommon wit and pleasantry; and I promise myself a great deal of amusement from her company.

One of Mrs. Jennings's sons being abroad in a thunder storm in the afternoon of that day, was struck with lightning, but received no considerable harm. He says it was attended with a sudden heat, which, for a few moments, seemed like the pricking of pins. He did not say one word about it till the next day, and then complained of a soreness. On examination we found his shoulders and back exceedingly red, but not at all blistered. It is highly probable that the stroke might have been mortal, if he had stood with his face towards it. It is curious that neither his coat nor shirt were at all singed.

TO MRS. HANNAH CLARK*.

DEAR MADAM,

June, 1728.

It is with some considerable shame and regret that I reflect on my negligence in not having written to my Clio before; for I cannot think the multi-

* On indifference to God.

plicity of the affairs in which I have been engaged, or the tedious and repeated journeys which have robbed me of so many days and weeks, are a sufficient excuse, because I know, that since I saw you, I have done twenty things of less importance. It was certainly a fault,—but to speak freely to a friend, from whom I affect to conceal nothing, does not a fault of the same nature prevail in us both, with regard to other instances which are yet more considerable?

We feel a very sensible concern when we have failed in any expression of tenderness and respect to human friends; but is there not an invisible friend, who deserves infinitely better of us both, than we do of each other, whose kindness ever attends upon us, yet whom, of all others, we are most ready to forget! Is not every day, and every moment, reminding us of his affection and care, by the rich variety of favours which surround us; and still has he not reason to complain that our hearts are estranged from him? Believe me, madam, when I think of my propensity to forget and offend my God, all the little instances of negligence with which others can charge me are as nothing; and I am almost ashamed of that regret, which might otherwise appear reasonable and decent; and tell me freely, am I not opening a wound in your heart as well as in my own? I hope and believe that you find a more abiding sense of the Divine presence, and that the principles of holy gratitude and love govern more in your soul than in mine: but yet, is there not some

room for complaint? We will not dwell on the question. It is much more important to consider how we may correct an irregularity of temper, which we are not so ignorant as not to perceive, or so stupid as not to lament.

It is a long time that we have spent in thus blaming ourselves; let us then immediately endeavour to reform, lest our lamentations and acknowledgments serve only to render us so much the more criminal.

I am well aware that this unhappy principle of forgetfulness to God is implanted so deeply in our degenerate hearts, that nothing but the Divine power is able to eradicate it: but, my dearest Clio, let us make the attempt, and let us see how far the Spirit of God will enable us to execute a resolution which he has inspired.

We both know by experience,—I, by an experience too frequently repeated, the force of love!—and with what energy and rapidity it transports the mind to the dear object on whom it is engaged. Now I do really imagine, that by the blessing of God, on proper attempts, we might in a few days make it as natural, and as habitual to our thoughts to centre themselves in God and a Redeemer, and in the important hopes of an Eternal Glory, as we ever found it to be with regard to that favourite creature whom our imagination had placed upon the throne of our affections, and with whom we had the agreeable prospect of spending our lives in the most endearing friendship. At least let us

not conclude the contrary, till we have tried the experiment with ardour; and can we say, that we have ever yet tried it? Can we say that we have ever maintained the resolution to exert our utmost command over our thoughts, so as to fix them upon divine objects for one single week! I have tried it for a day or two, with encouraging success, but never had the consistency to hold it out for a week!

This evening, having concluded one quarter of the year, I have devoted part of it to the review of my own temper and conduct; and I find, that the numberless evils which have surrounded me may be traced up to this unhappy source, a forgetfulness of God! I have therefore determined, by the Divine assistance, to attempt a reformation, by binding myself to a most resolute opposition against this ingratitude; and I communicate the resolution to you, madam, to engage the assistance of your prayers, and to recommend you to make a like attempt. I am well aware that most of your sex would think such a proposal very rude, or very insipid; but I know you are so far superior to them, as I wish you to be superior to what you now are, in every branch of goodness and happiness; and you well know that such wishes and such admonitions are almost the only evidence which I can give you of that sincere respect and tenderness with which I am,

Dear Madam,

Your most affectionate Friend and Servant,

PHILIP DODDRIDGE.

TO THE REV. SAMUEL CLARK.

REV. SIR,

Oct. 4, 1728.

WHEN I wrote last, I told you that two of the most important events of my life were then in suspense; and you would easily guess that they must be my marriage and removal to some other congregation; but I conclude that the tenderness of your concern for me, will make you a little solicitous to be more particularly informed about them than my haste would then admit of; and especially to know how they ended, when I tell you that for the present at least they seem to be come to a conclusion.

Mr. Some had been very importunately urging me to renew my addresses to Miss Kitty, which I did; and she received them with a great appearance of pleasure. She told me, with all the frankness in the world, that she was exceeding glad to hear that I loved her, and that I was desirous of marrying her, and that, not out of compassion to her weakness, but from a regard to my own happiness. She added, and pardon me that I repeat it, since it is only to give you a true idea of the odd situation of our affair, that she esteemed me far beyond the generality of my sex, and knew not one whom she had the least prospect of having in her refusal who she thought worthy of being compared with me,—and that she therefore judged a renewal of my courtship, after all that had passed between us, and which had shown me a thousand infirmities in her disposition, which had

never discovered themselves on any other occasion, to be such an attestation of the value of her character as she could not receive without secret complacency, besides the general gratification of female vanity, in recovering empire, and going off triumphant! All this she said almost in the same words, and with the most easy and engaging air you can imagine, and then added, with a great deal of composure, that after all she was positively determined to hear of my addresses no more; and that, under the apprehension of my having treated her barbarously in our former amour, she could not think of marrying me without horror! This was also the determinate answer. she returned to Mr. Some, when he afterwards undertook to mediate in my favour,—an answer which her looks abundantly confirmed when I saw her yesterday, but too publicly to say any thing particularly relating to such an affair; nor should I otherwise have imagined that there had been room to attempt it. And thus, sir, I am with due formality, **A DISCARDED LOVER**, which I thought one of the most formidable conditions I could have imagined to myself; but I find, to my surprise, that I feed as heartily, sleep as quietly, converse as cheerfully, and study as successfully as at any period of my life! I hope so much philosophy will justify the esteem for my character which my mistress has declared; and if so, I shall prove that all this indifference is love!

The other business related to Nottingham. When I wrote last, Mr. Whitlock was ill again, and I plainly

perceived things were working there in such a manner as gave me reason to expect an invitation thither on the most honourable terms; but he is now so far recovered as to be able to preach, and on the supposition of his continuing well, if the evident proofs of their universal dissatisfaction will not engage his friends to persuade him to withdraw, I can have no farther interest in the affair; for I am absolutely determined to act in a manner which may bear the examination of the world, and of my own conscience.

I propose being ordained very quickly, and then design, if God continue my health, to spend the winter in a closer application to study than I have known for some years: the particular subjects I would have mentioned, if my time and paper would have permitted; but as they will not, I must only add my humble service to your lady and all friends, and the assurances of my being, with sincerest gratitude and respect,

Dear Sir,

Your most affectionate and obliged Servant,

PHILIP DODDRIDGE.

TO THE REV. THOMAS SAUNDERS.

REV. SIR,

Harborough, Nov. 1728.

MR. SOME informed me, some time ago, that you desired an account of Mr. Jennings's method of academical education; and, as I was one of the last pupils my dear tutor sent out, I suppose he thought I might have his scheme pretty fresh in my memory, which is the only reason I can give for his applying to me to write to you upon the occasion. I am ashamed to think how long I have delayed it. The best excuse I can make is, that I have been engaged in a journey to London; and I cannot repent my staying till my return before I wrote; for at St. Albans I met with a copy of a letter which Mr. Jennings wrote to Mr. Clark on the same subject; by the review of which I am now something better furnished and prepared to answer your demands.

Our course of education at Kibworth was the employment of *four years*, and every *half-year* we entered upon a new set of studies; or at least changed the time and the order of our lectures.

The First half-year we read *Geometry* or *Algebra* thrice a week; *Hebrew* twice, *Geography* once, *French* once, *Latin* prose authors once, *Classical exercises* once. For *Geometry* we read Barrow's Euclid's Elements; when we had gone through the first book, we entered upon algebra, and read over a system drawn up by Mr. Jennings for our use,

in two books; the first treating of the fundamental operations of arithmetic, the second of the reduction of equations. Under every head we had demonstrations as well as practical rules. When we had ended this system, we went over most of the second and fifth books of Euclid's Elements, with Algebraic demonstrations, which Mr. Jennings had drawn up and which were not near so difficult as Barrow's geometrical demonstrations of the same propositions. We likewise went through the third, fourth and sixth books of Euclid; but this was part of the business of the second half-year. We read Gordon's Geography in our closets; the lecture was only an examination of the account we could give of the most remarkable passages in it. For French, we learnt Boyer's Grammar, and read the familiar phrases and dialogues from French into English, without regarding the pronunciation, with which Mr. Jennings was not acquainted. One hour in the week was employed in reading some select passages out of Suetonius, Tacitus, Seneca, Cæsar, &c. especially Cicero. Our method was, first, to read the Latin, I think according to the grammatical order of the words, and then to render it into as elegant English as we could. We used the same way in reading the classics together the two next half-years. Our academical exercises were translations from some of the Latin authors into English, or from English into Latin. Many passages in the Spectators and Tatlers, both serious and humorous,

were assigned to us upon these occasions. For Hebrew, we read Bythner's Grammar.

The Second half-year we ended *Geometry* and *Algebra*, which we read twice a week. We read *Logic* twice, *Civil History* once, *French* twice, *Hebrew* once, *Latin* poets once, *Exercises* once, *Oratory* once, Exercise of reading and delivery once. For logic, we first skimmed over Burgesdicius, in about six lectures, and then entered on a system composed by Mr. Jennings; a great deal of which was taken from Mr. Locke, with large references to him and other celebrated authors, under almost every head. This was the method Mr. Jennings used in almost all the lectures he drew up himself; he made the best writers his commentators. We had a collection of excellent readings on the subject of every lecture, which frequently employed us in our closets for two or three hours, and we were obliged to give an account of the substance of these references at our next lecture. The third book of this logic was practical, and contained many admirable rules for the proper methods of study; under it we had many references to Locke's *Conduct of the Understanding*, and Langius's *Medicina Mentis*. This and the other systems that Mr. Jennings himself composed of *Pneumatology*, *Ethics*, and *Divinity*, were very accurate and elaborate performances. They contained many admirable thoughts ranged with great regularity, and expressed with happy conciseness, perspicuity, and propriety. They were thrown into

as mathematical a form as their respective subjects would admit of, and consisted of Definitions, Propositions, Demonstrations, Corollaries, and Scholia. For *civil history*, we read Puffendorf's Introduction to the History of Europe, with Crull's Continuation, and his History of Asia, Africa, and America. We read these (and afterwards the History of England, Dupin's Compendium, Spanheim's Elenchus, King's Constitution) and some other printed books just as we did Gordon. Mr. Jennings assigned us what number of pages he thought fit, which we carefully perused in our closets, and gave an account of at lecture, and with our examination he intermixed discourses of his own, which illustrated what we had read. For *French*, we read Telemachus from the original into English, and sometimes select passages out of Bourdeleau's Sermons. Perhaps, if we had tasted a greater variety of authors, it had better answered our end. The *Latin poets* we made the most frequent use of were Virgil, Horace, and Terence; but we sometimes spent an hour in Lucretius, Juvenal, Plautus, Lucan, &c., with these we generally read a translation. Our *oratory* was drawn up by Mr. Jennings, and made part of a volume of miscellanies, which are now printed. Our exercises were principally orations, of which the materials were suggested either by Mr. Jennings himself, or from some books to which we were referred. Bacon's Essays were often used on this occasion, and our exercises were a kind of comment upon some remarkable sentences they contained. We were often set

to translate Tillotson into Sprat's style, and *vice versâ*. At other times we used to reduce arguments, which were delivered in a loose, and perhaps a confused, manner, into a kind of algebraic form, by which the weakness of many plausible harangues would very evidently appear at the first glance. For *Hebrew*, we read Bythner's *Lyra*, and were pretty curious in the grammatical resolution of each word, according to his rules. On Tuesday nights we used to spend an hour in reading the Bible, sermons, or poems, purely to form ourselves to a just accent and pronunciation. One would hardly imagine, if one had not heard the *alteration* that three or four of these evenings have made in a youth's reading.

The Third half year we read *Mechanics*, *Hydrostatics*, and *Physics* twice, *Greek Poets* once, *History of England* once, *Anatomy* once, *Astronomy*, *Globes*, and *Chronology* once, *Miscellanies* once, and had one *Logical* disputation in a week.—For *mechanics*, we read a short but very pretty system demonstrating the force of the more simple engines, the lever, screw, wedge, pulley, &c. drawn up by Mr. Jennings; and for *hydrostatics*, an abridgement of some of Mr. Eames's Lectures. For *physics*, we read Leclerc's system, exclusive of his first book, of *Astronomy*, and of the latter part of the fourth, of *Anatomy*. Mr. Jennings marked the most remarkable passages, good or bad, and lectured from them by the way. For illustrations, we consulted Harris's *Lexicon Technicum*, Neiuwentyt's *Religious Philosopher*, Derham's *Physico* and *Astro-theology*—Ro-

holt, Varenius, &c. But we found so many defects and so many mistakes in Leclerc himself, that we frequently wished that Mr. Jennings would have drawn up a system of physics, as he did of the other sciences, or at least have interleaved Leclerc, and written some annotation upon him, with proper references to greater philosophers under every head. I have reason to believe that he intended the latter, and might in time have undertaken the former, if he could have found leisure, as he had certainly a capacity for it. The *Greek poets*, which gave us the most employment, were Theocritus, Homer, and Pindar. I do not remember that we ever meddled with Sophocles, which I have been something surprised at. We generally read translations with these, and indeed with most of the other classics. I do not remember that we ever read in our public course any Greek history, oratory, or philosophy. The variety of our other business might be some excuse for it, but had Mr. Jennings, either himself, or by proxy, reviewed the most celebrated of the classics, both Greek and Latin, drawn up a catalogue of the finest and most improving passages, and assigned to each of us some lessons out of them once a week (which might have employed us in our closets about an hour a day), directing us to make critical observations upon them, and communicate them to each other in the intervals of our other business, and to himself, if he should think fit to require it, it would have been a charming entertainment to us, and would probably have turned to very valuable account. And by the

way, if you, sir, would take a review of the most considerable classics (and I may add of the fathers too), with which it is universally known you have formed a very intimate and happy acquaintance, and draw up such a catalogue as I have now mentioned, it may be of great use to many young students, whose time and circumstances will not allow of a full perusal of them, and who are afraid of being lost in that paradise, if they should venture into it without a guide. If you should think fit, at some leisure time, to comply with this suggestion, I desire you would send me the papers, which I will thankfully transcribe, and carefully return. You will please, sir, to pardon this digression, and then I will pursue my story, without staying to make an apology for it. For the *history of England*, we read Browne's, in two volumes octavo, which we found in the main very good. For *anatomy*, a system of Mr. Eames's in English, contracted in some places, and in others enlarged. We took in the collateral assistance of Neiuwentyt, Keil, Cheselden, and Drake. We read Jones on the Use of the Globes. Our *astronomy* and *chronology* were both Mr. Jennings's, and are printed amongst his Miscellanies. These miscellanies are very short sketches of Fortification, Heraldry, Architecture, Psalmody, Physiognomy, Metaphysics, &c. Our *logical disputations* were in English, our thesis in Latin, and neither the one nor the other in a syllogistic form. One of the class made the thesis, each of the rest read an exercise, which was either in prose or in verse, in English

or Latin, as we ourselves chose. I think English orations were most common, and turned, I believe, to the best account.

The Fourth half year, we read *Pneumatology* twice a week. The remainder of *Physics* and *Miscellanies* once, *Jewish Antiquities* twice. Our *pneumatology* was drawn up by Mr. Jennings, pretty much in the same method as our logic. It contained an inquiry into the existence and nature of God, and into the nature, operations, and immortality of the human soul, on the principles of natural reason. There was a fine collection of readings in the references on almost every head. This, with our *divinity*, which was a continuation of it, was by far the most valuable part of our course. Mr. Jennings had bestowed a vast deal of thought upon them, and his discourses from them in the lecture room were admirable. For *Jewish antiquities* we read an abridgment of Mr. Jones's notes on Godwyn, with some very curious and important additions.

The Fifth half year, we read *Ethics* twice a week, *Critics* once, and had one *pneumatological disputation*. Our *ethics* were a part of pneumatology. The principal authors whom Mr. Jennings referred to were Grotius and Puffendorf. But, upon the whole, I know of no book which resembles it so much, both in matter and method, as Wollastone's Religion of Nature delineated. Our *critical* lectures were an abridgment of Mr. Jones's. They were not criticisms on any particular texts, but general observations relating to the most noted versions and editions of

the Bible. Our *pneumatological* and *theological disputations* were of very considerable service to us. Mr. Jennings was moderator, and many thoughts were often started in them, by which our lectures themselves were improved.

The Sixth half year, we read *Divinity* thrice a week, *Christian Antiquities* once, *Miscellanies* once, and had one *Homily* on a Thursday night.—Our *divinity* was conducted in the same method as our pneumatology ; and here we had references to writers of *all opinions*, but Scripture was our only rule, and we had in our written lectures an admirable collection of texts upon almost every head. Our *Homilies* were discourses delivered from a pulpit ; they were confined to subjects of natural religion, and we had no quotations from the Scriptures, otherwise than for illustration, most of our citations being taken from the ancient poets and philosophers. They cost us abundance of pains, and were reviewed by Mr. Jennings before they were delivered. For *Christian antiquities*, we read Sir Peter King's Constitution of the Primitive Church, with the Original Draught in answer to it ; in which we found many very valuable things. We consulted Bingham's *Origines Ecclesiasticæ* for illustration, and sometimes had recourse to Suicer's Thesaurus.

The Seventh half year, we read *Divinity* thrice, *Ecclesiastical History* once, had one *Sermon*, and one *Theological Disputation*.—Our *Ecclesiastical History* was Dupin's Compendium, which we found in many places very defective. I believe, if Mr. Jennings

had lived a few years longer, he would have looked over some other historians, and have made references to the most valuable passages in them, which would, in a great measure, have supplied what was wanting. Mr. Jennings examined our sermons himself; we preached them to our own family, and sometimes to the people in *his hearing*.

The Last half year, we read *Divinity* once a week, *History of Controversies* once, *Miscellanies* once, and had one *Theological Disputation*.—For the *history of controversies*, we read Spanheim's *Elenchus*. These *miscellanies* were a second volume, which indeed we entered upon the last half year; they contained a brief historical account of the ancient philosophy, the art of preaching, and the pastoral care, on which heads Mr. Jennings gave us very excellent advice, with some valuable hints on the head of non-conformity. We preached this last half year, either at home or abroad, as occasion required; and, towards the beginning of it, were examined by a committee of the neighbouring ministers, to whom that office was assigned at a preceding general meeting.

Mr. Jennings never admitted any into his academy till he had *examined* them as to their improvement in *school learning* and on their *capacity* for entering on the course of studies which he proposed. He likewise insisted on satisfaction as to their moral character and the marks of a serious disposition.

The two first years of our course, we read the Scriptures in the family, from Hebrew, Greek, or French into English. Mr. Jennings drew up a

scheme which comprehended the whole of the New Testament and the most useful parts of the Old, by which we proceeded. He expounded about ten lessons in a week, sometimes in the morning and sometimes in the evening. On those days when he did not expound we read the lessons over again which had been formerly expounded, and so went over the most important parts of the Scriptures twice, at a convenient distance of time. These expositions were all *extempore*, but very edifying; and it is with a great deal of satisfaction that I often review some hints which I sometimes took of them.

Once a month, on a Friday before the sacrament, we laid aside all secular business to attend to devotion. Those who thought proper, as several did, observed it as a fast. About ten in the morning we all met, and Mr. Jennings gave us a lecture which he had carefully prepared for the purpose; he wrote it out in long hand, and allowed us to transcribe it, if we thought fit. I have copies of all of them, which I set a great value upon. His Two Discourses of Preaching Christ, and Experimental Preaching, were composed and delivered on such an occasion. And the subjects of the text were accommodated to our characters and circumstances of life.

Every evening an account was taken of our *private* studies. We repeated to him, immediately after prayer, something which we had met with, which we judged most remarkable; by this means *all* enjoyed some benefit by the studies of each; it engaged us to read with *attention*, and the reflections our

tutor made, and the advices he gave were well worth our observation and remembrance. We were obliged to talk Latin within some certain bounds of time and place. We had laws relating to that affair which were contrived so as to leave room for some dispute; and if any case of difficulty happened, we examined into it, and often had long pleadings on both sides, and at last the cause was determined by the votes of the majority. The time of these debates was immediately after we had given an account of our private studies. We had also another set of laws relating to the library and the care of the books, which also gave occasion to some debates.

Every Lord's day evening, Mr. Jennings used to send for some of us into the lecture room, and discoursed with each apart about inward religion. The discourse was generally introduced by asking us what we observed as most remarkable in the sermon. He took this opportunity of admonishing us of any thing he observed amiss in our conduct, and he always did it in a most engaging manner. After this, we met at seven in the evening for family prayer; before prayer, one of us either repeated the sermon we had heard, or read some portion of a practical writer which we ourselves chose; about three quarters of an hour were spent in this; and then, after singing (which was a constant part of our morning and evening worship) and prayer, Mr. Jennings examined those of the first class in the Assembly's Larger Catechism, in which he gave us an historical account of the belief of other parties of

Christians relating to the several articles which are matter of controversy.

Mr. Jennings allowed us the free use of his library, which was divided into two parts. The first was common to all, the second was for the use of the seniors only, consisting principally of books of philosophy and polemical divinity, with which the juniors would have been confounded rather than edified. At our first entrance on each we had a lecture, in which Mr. Jennings gave us the general character of each book, and some hints as to the time and manner of perusing it. We had fixed hours of business and recreation. The bell rang for family prayer at half an hour past six in the summer, i. e. from March to September, and as much past seven in the winter half year. After reading, expounding, and singing, one of the pupils went to prayer; immediately after prayer we took breakfast; then the first class went in to the lecture, and the rest afterwards in their turns. Each lecture began with an examination, by which Mr. Jennings could easily judge of our care or negligence in studying the former. Lecturing generally employed Mr. Jennings the greatest part of the forenoon; and immediately after lecture we went into our studies; when the lower classes used to wait the time of their being called. At twelve we dined, at two we generally retired into our closets again, (but were not confined to that hour, for the times of private study were left to our own choice). At seven we were called to supper, immediately after which one of the classes had a

lecture. At half an hour past eight we were called to reading, exposition, and singing; afterwards Mr. Jennings himself prayed in the family. Accounts of private studies, causes, and conversation employed us till about ten, when we generally retired to bed. Thursday morning was always vacant. We had a fortnight's vacation at Christmas, and six weeks at Whitsuntide, when we used to visit our friends, and had no academical business assigned to us.

This, sir, is such an account of Mr. Jennings's method of education as at present occurs to my thoughts. I shall heartily rejoice if it be in any degree agreeable and serviceable; and I beg that you will please to accept it as a small token of that sincerity and respect with which I am,

Reverend Sir,

Your most obedient and humble Servant,

P. DODDRIDGE.

SECTION III.

A Relation of some Circumstances attending the Institution of Dr. Doddridge's Theological Academy—Strictures by Dr. Watts on the proposed System of Education—Remarks in reply by Dr. Doddridge—and a Continuation of the preceding Correspondence.

WHATEVER timidity Dr. Doddridge might have felt in assuming the office of a theological tutor, it has at least appeared, from the preceding letters, that he had spared no pains to render himself competent to discharge its duties. The death of Mr. Jennings left a void in the dissenting interest of that period, which those nonconformists, who were anxious to secure the influence of liberal sentiments, were urgent to supply, by placing in the important situation which he had occupied a competent individual of congenial character.

It appears that an idea had been previously entertained that Mr. Thomas Benyon, the son of Dr. Benyon, a learned divine and tutor at Shrewsbury, would have opened an academy at that place. The plan, however, was rendered abortive, by the premature death of that promising young man; and as it was known to Mr. Some and other ministers of influence in that part of the kingdom, that Mr. Jennings, only a short time previous to his decease, had mentioned his favourite pupil, Doddridge, as one who was eminently prepared to extend his own plans and views, they were desirous to introduce

him in such a way as might best secure his ultimate success.

This was a matter in which caution and delicacy were required, for the party who had advocated a general subscription to the severely Calvinistic articles of the Scottish church, and were only defeated by the small majority of four, were still toiling, with the keen assiduity of disappointed ambition, to circumvent their opponents*. Therefore, for the adverse faction to introduce so young a man as Dr. Doddridge then was, into a situation of so much public influence, without offending the prejudices of the puritanical formalists of the day, was evidently a task of difficulty, and could only be surmounted by considerable dexterity in the mode of negotiation. We accordingly find that Mr. Saunders (who, although himself a man of liberality, yet, as the pastor of a highly Calvinistic society, had a most *orthodox* reputation) was induced, as it afterwards appeared, by the advice

* This grand dispute, which has been before referred to, arose in rather an amusing manner. In the year 1718, some good people in the West of England wrote to London, to be advised how they could best purify their church from the defilement of Arianism, when a Synod of the leading Nonconformists was immediately convened, and sat at Salters' Hall, in solemn judgment upon the delinquents. At this critical moment, some one chanced to remember, that *we are advised* to take the *beam* out of our own eye, before we pretend to extract the *mote* from a brother's; and therefore proposed that it would be well for those who were become judges on that occasion, to prove their own *orthodoxy*, by signing a common declaration of faith. This honest proposition proved the apple of discord in disguise, "*and hence arose contentions dire*:" for the court itself immediately divided into adverse parties; and it was well that the fragile form of Charity was not irretrievably outraged in the tumult.

of Mr. Some, to place his brother under the care of his young friend, and to solicit the particular account of the system of education pursued by the late Mr. Jennings, which was detailed in the last letter. This epistle, it seems, was shortly afterwards taken up to town by Mr. Some, for the purpose of being shown to Dr. Watts, with the idea of sounding him indirectly upon the subject. After some time the letter was returned to Mr. Some with the following observations by the Doctor, to which the annotations of Dr. Doddridge are added.

FROM A MANUSCRIPT BY DR. WATTS.

UPON reading over the whole of this letter, I am sensibly struck with the following thoughts :

1. How wonderful and extraordinary a man was the late Mr. John Jennings ! The little acquaintance I had with him made me esteem and love him : but my love and esteem were vastly too low for so sublime and elevated a character. The World and the Church know not the dimensions of that mournful vacancy which they sustain by his death.

2. How necessary it is that *two* persons at least should be engaged to fill up all the parts of that office, which the ingenious writer of this letter has made to devolve upon one. The diversity of genius, the variety of studies, the several intellectual, moral, and pious accomplishments, the constant daily and hourly labours necessary to fulfil such a post can hardly be expected from any one person living !

3. Yet if there be one person capable of such

a post, perhaps it is the *man* who has so admirably described this scheme of education ; and as he seems to have surveyed and engrossed the whole comprehensive view and design, together with its constant difficulties and accidental embarrassments, and yet supposed it to be practicable, I am sure I can never think of any person more likely to execute it than himself ; although if an elder person joined with him, for the reputation of the matter, at least, it would be well. The beauties and congruities of the scheme are so many and various, that if I should have made my remarks upon them, as I have done (*en passant*) upon some little improvables, I must have filled a quire instead of a sheet of paper.

Remarks.

1. Why Oratory once a week in the second half year, and not cultivated a little towards the end of the course, when the pupil should be taught to preach* ?

2. Why not render the Greek authors into Latin, and then into English † ?

3. If, in the first half year, popular arguments were turned into an Algebraic form, would it be amiss, in the second or third half year, to turn the same into a logical form ‡ ?

* I think that provided for in the Lectures on the Art of Preaching referred to the sixth or seventh half year.

† I acknowledge it to be the best way, and intend it.

‡ Whether by logical be meant syllogistic.—If it be only analytic and synthetic, it is what we did at Mr. Jennings's, and I am sorry that I omitted to mention it.

4. Upon the whole, I cannot but think Mr. Jennings's mode of treating Logic in a strict mathematical way is very improper, and though I mightily approve of many things in his third book of Logic, and of the perpetual references to various authors which the pupil may read in private; yet I have given my best sense of the form of Logic in what I have written*.

5. I do not think so universal a contempt should be poured on the autological part of the old systems of Logic as some have done; human nature is ever ready to turn into extremes. I wish there were a good system of autology, treating of its absolute and relative affections, so far as is useful, set in a good, light, and regular short method †.

6. Though there may be some good hints lost for want of transcribing, and yet I hardly think it necessary to copy out every academical exercise, as it would fill up time which might be better employed ‡.

7. One thing I think was very useful in the aca-

* It is with due deference to the superior judgment of Dr. Watts that I still think that Mr. Jennings's method of treating logical and ethical subjects of all others the most proper for academical lectures. Yet I am highly sensible of the value of the Doctor's logic, which will afford me an opportunity of enriching my tutor's system with some of the finest references.

† I highly approve of the addition proposed, and would earnestly entreat the Doctor to prepare a few lectures on that subject, for which I will not fail to make room in my intended course.

‡ I should therefore incline to find out a medium, and the plain short hand, which is one of the first things I should teach, would do much to obviate the objection.

demy where I was educated, and that was, that plain easy books of practical divinity, such as Grotius de Veritate Rel. Chr., &c., were recommended to the pupils to be read in their own closets, on Saturdays, from the very beginning of their studies. For this purpose our tutor never read lectures on Saturdays, and indeed, when all is done, it is a good acquaintance with practical divinity, that will make the best Christians, and the best ministers*.

8. You will have many lads coming from grammar schools, and as many such scholars will not be fit to enter upon your academical course, with proper advantage, should not the perfection of the studies of grammar, algebra, and geometry be the business of your first half year†?

9. Are the hands of enemies so effectually chained up from offering us any violence, that they cannot indict or persecute you under the pretence that your Academy is a school‡?

10. Whether a person who gives himself up to the office of a tutor, may not as well *continue single* if he so think fit;—and for himself and his pupils to

* I acknowledge this to be a useful hint, and hope my pupils will allow some time to Practical Writers *every day* as I have done, unless when accidentally prevented, for more than ten years.

† I propose that the perfection of these studies should be the employment of the first year.

‡ I know not how it may be in other places, but about us I cannot discern so much fury in the clergy; nor do I imagine they could make any thing of a prosecution. It was once attempted, to the *shame* of the *undertakers*, with regard to Mr. Matthews of Mount Sorrel.

board together in some house fit for that purpose? Then the tutor would not be encumbered with family cares, nor would he appear interested in the domestic matters, so that he could decide any little contests of that nature with more universal approbation. This was my tutor's practice; and, after all, if it be possible to find a tutor so admirably qualified as the author describes, it is *five hundred to one* if he meet with the ONE only pious, prudent, and invaluable partner*.

The private sanction of Dr. Watts having been thus obtained, the next step which Mr. Some thought it judicious to take, was to secure a public acknowledgment from the neighbouring ministers that his young friend was not only competent to undertake the arduous duties of the situation in question, but that he would confer a benefit upon the dissenting

* In answer to this TERRIBLE QUERY I must observe, that I know but *one* family in which a tutor and his pupils could conveniently board, while I know *half a dozen* of the fair sex, who do in the main answer the necessary character. I shall probably remain single while I reside here; but should Providence remove me, I shall prefer the example of my own Tutor, whose wisdom and happiness I knew, to that of the Doctor's, to whom I am a perfect stranger!

N. B. The hope I have of assistance from Mr. Some, who honours me with his daily conversation and intimate friendship, is a great encouragement to me in undertaking this work, from which a sense of my own insufficiency might otherwise have deterred me. I earnestly desire the advice and prayers of all my pious and learned friends, and particularly of Dr. Watts, to whom I acknowledge myself exceedingly indebted for these remarks.

interest by consenting to do so. Accordingly, a general meeting of the nonconformist ministers residing in that part of the kingdom being held at Lutterworth, April 10, 1729, to spend a day in prayer for the revival of religion, Mr. Some, after preaching an animated sermon upon the best means of accomplishing that object, took an opportunity of proposing the scheme he had concerted, for the establishment of an Academy at Harborough; when the assembly unanimously concurred with him in the propriety of his views, and engaged to render every encouragement and assistance in their power.

The preliminaries being so judiciously arranged, Dr. Doddridge commenced his important labours as a theological tutor at the following Midsummer; but, with his usual prudence, in the first instance received only a few of the pupils who were offered.

The deep sense of responsibility and pious awe with which his mind was imbued under these interesting circumstances will appear in his Diary; where it will be seen that in this, as in every other instance, his leading motive was the advancement of Christianity in the world.

FROM THE REV. SAMUEL CLARK.

DEAR SIR,

April 16, 1729.

I WROTE to you according to your desire the week after I received your last, relating to your instructing Mr. Saunders, and expected by this time your answer to some inquiries I made ; but not hearing, I am obliged to acquaint you that Mr. and Mrs. Pembroke are now come to a resolution to put their son, after Whitsuntide, under your care, if you are willing to take him : he has made a good proficiency in the Latin classics, but little in the Greek ; he has a very good genius, so that, with your assistance, he will easily make a good progress in academical learning. Mr. Waters's son seems also desirous to go along with him, so that perhaps you may have him also, if you shall be thought *orthodox* enough ; and Mr. Guyse, if consulted, will, I doubt not, give you a sufficient testimony.

I suppose we shall see you here at Whitsuntide, if you undertake this new province, because afterwards you will be more engaged : besides, I think it would be well if you could pick up two or three more pupils to make up a class, provided their character was encouraging. Pray give my humble service to Mrs. Jennings, and Mr. Some ; I heartily recommend you, your studies, and ministrations to the Divine influence, and am,

Dear Sir,

Your affectionate Friend and Servant,

S. CLARK.

FROM MR. JOHN MASSEY.

London, April 30, 1729.

IN the midst of all my smarting sorrows and heavy difficulties I cannot but tell my dear and valuable friend how pleasant and consolatory I found his reviving letter, which came just in time to be communicated to my poor, dying father, a circumstance which gave me peculiar pleasure. I received it last Sabbath day morning, and immediately read it to him. He said it was a very sympathizing letter, and seemed to derive a great deal of satisfaction from it, as it gave him some prospect of his unhappy son's being provided for, by the means of his kind friend Mr. Some. All that day he continued in a very weak condition, earnestly desiring to be dissolved, and, as he often expressed it, "to go home!" In the evening the agonies of death poured in fast upon him, and the next morning, about six o'clock, my mother being called to him, he faintly told her that he was in prodigious pain; and, upon her saying I hope the Lord Jesus Christ will release you; he replied, "ay, ay," raising his hands and his eyes, and presently after received the wished for discharge from that blessed Redeemer, by breathing out his willing spirit into his hands.

A dismal event was this to each of us, but a most glorious one to him. O what an infinitely happy alteration was there then made in his circumstances! One hour he was suffering torment and misery in this world of sorrow, and the next in an absolute freedom from every feeling of distress, and singing

hallelujahs before the throne of God ! But I cannot linger on a theme which, though it is extremely delightful in one view, yet, in another, is so melancholy as to fill me with ten thousand gloomy ideas ; and I am indeed, at this time, but too apt to dwell on the darker side.

What shall I say to you, my good friend ? I never was qualified to entertain you ; for the man who attempts it should have a clear head, and talents polished and refined to an unusual degree ; and if I had ever been endowed with this happy capacity, I am sure it would fail me now. Sorrow enervates the mind, unhinges its powers, destroys its activity, and throws the thoughts into tumultuous hurries and distractions, which break in upon us like a deluge and often prove as fatal. How much this sad case is mine you must be sensible, from the late changes which have happened to my ruin. Alas ! I am now undone, and fatherless ; exposed to innumerable hardships and unknown anxieties. The storms and tempests of an unkind world beat fast upon me. Huge troubles spread around me, and frightful prospects present themselves on every side. But shall I forget that I have a God ; and when I say so, can I not declare myself possessed of all things ? For whatever earthly blessing I am deprived of, I may eminently enjoy in him ! Here then I will rest, and in him repose an unshaken confidence.

I am, Dear Sir,

Your most affectionate Friend,

JOHN MASSEY.

TO THE REV. SAMUEL CLARK.

DEAR SIR,

August 7, 1729.

It was not merely the hurry of new business, and much less the forgetfulness of so good a friend, which hindered me thus long from writing to you. The true reason was, that I wished to avoid putting you to the charge of a double postage, when I had nothing to communicate which required haste. You will probably expect to hear something of my pupils. They have now been five weeks under my care, and in that time have given me a great deal more pleasure than trouble, for they have treated me with a great deal of respect; and, as far as I can see, have behaved very well to each other. The three who are intended for the ministry had made a very considerable progress both in Latin and Greek, indeed far beyond what many others have done who have just left a grammar school, and they are all industrious, ingenious, and I hope truly religious. We have generally been employed in mathematics in the morning, and Hebrew in the afternoon, for I did not care to follow Mr. Jennings's example, in mixing other studies until they became a little more familiar with these. We have not yet made any great progress in either, a fact the less to be wondered at, considering that they were utterly unacquainted with these studies, and I was loath to overload them at first. We have only gone over the

first book of Euclid's Elements*, in which however I rendered them so perfect, that they were able readily to demonstrate all the propositions without referring to the book. We have also entered upon Mr. Jennings's Algebra, and read about twenty pages daily. I should have told you before, that after having gone over the first book of Euclid we reviewed all the propositions again, and observed the principal uses of each, as taught by Whiston and Du Chalet, which made them easier than if we had taken them at first, for the use of the first proposition in its demonstration depends on the 26th, and that of the 4th on the 15th. Several of the more difficult uses we omitted, especially since most of them will come in with much greater advantage when we enter upon physics; accordingly I have made references to them.

For Hebrew, we first read all the rules in Bythner which relate to the mode of reading it; and then spent above a week in practising upon them till they could read the four first Psalms pretty readily; we then went on to other rules of grammar, still continuing to practise our reading, till we came to the paradigm of the regular verbs. I wrote out a few easy rules about the changes made on them in the beginning and ending of each person, gender, tense, &c. in Kal; which, as you, sir, well know, will be a sufficient guide to them in all the rest, if they attend

* We principally used Barrow; but compared other editions as we went along. I wrote out several of the more difficult demonstrations in a method which seemed plainer to them than any other.

to the names of the conjugations, which are themselves examples of the third masculine singular future, from which the rest are formed. After learning these rules, I set them to the paradigms, which they have learned perfectly ; they are now declining other regular verbs on that model ; and we have taken a general view of the rules for the quiescents. We enter on the defectives to-day ; and I propose that they should go through many examples of each. They have already learnt the pronouns, in which, as you know, sir, they have examples of all the affixes, and several of the *mosche vechaleb* : so that I hope we shall enter on our Psalter before the end of this month. We have every day read some latin author, unless something more than ordinary has prevented. We generally spend about half an hour upon it. One or another of us reads the original, and we inquire into the most difficult passages ; which, if they do not understand, I endeavour to explain as well as I can ; and that I may be better prepared to do so, I look over the lesson before in the best edition I can get. We have read some passages from Horace, Juvenal, Ovid, and Pliny ; but as we propose talking latin, have spent more time in Terence, than in either of the former. To these classics we join Erasmus ; whose dialogues may, if I mistake not, be exceedingly useful to us in our present design. We have, out of respect to Dr. Ker*, spent some time in Bandius ; but my

* He was a celebrated theological tutor among the Nonconformists, at whose Academy Dr. Clark had studied.

pupils complain of him as the most difficult author they ever read ; for Greek, we have only read the Greek Testament ; and this is our business on Saturday afternoons, after Hebrew, when they construe it into Latin. I have Beza before me, and tell them what appears most remarkable on comparing his translation with the vulgar ; and to make it yet more entertaining and improving, I also read to them the new English translation, in two volumes, octavo, where the faults, as well as the beauties have some use. We defer the other Greek writers till Mr. Pembroke can join with us, for I propose to begin with the easiest. I give him a Greek lecture every day ; he is going over the paradigms of nouns and verbs as perfectly as possible, and reads a book of Greek sentences, arranged in the easiest method I ever saw : every word is grammatically resolved with the greatest exactness, and references are made to the page of the common grammar where the correspondent rule or example is to be found. I have drawn up most of the Greek vocabulary I proposed, which he is to transcribe and learn by heart ; and if he goes on as he has hitherto done, I hope you will find him considerably improved when he returns to St. Albans.

I beg your pardon for enlarging so much, but I am desirous of your thoughts upon my method of teaching thus far ; which I beg you will let me have as soon as you can conveniently. I have many other things to say, which my time and paper will not now admit of. Mr. Auther does not go to Waltham, so

that our schemes with regard to Harborough are at an end. The people at Northampton are unanimous in desiring Mr. Norris to come to them; but yet I know not how it will end. I now write from his house, where I have been making a visit, very much to my satisfaction. I earnestly beg your prayers that, in this new employment, I may be furnished with such measures of prudence, diligence, sagacity, and piety as are necessary to carry me through it in the most useful and honourable manner, and am,

Dear and Reverend Sir,

Your most obliged Servant,

P. DODDRIDGE.

P. S. Once a month I shall give them a devotional lecture. The first was upon acknowledging God in their studies; the second will be upon secret prayer. Please to communicate this letter to Mr. Wood. I shall be glad of his thoughts on each of the particulars; and, to save myself the trouble of writing, desire he may see any farther account of this kind, which I may send you. My service to him and my other friends with you.

I forgot to observe that they make exercises once a week which are translations from the Latin into English, or vice versa.

FROM THE REV. SAMUEL CLARK.

DEAR SIR,

St. Albans, Sept. 16, 1729.

A FORTNIGHT ago I received a packet under your signature, which had first travelled to London, and then posted back to St. Albans, and then again to Cranbrook, where I happened to be. Yesterday Mr. Fitch of Northampton called upon me, to desire me to concur with the congregation of that town to press your removal to them; "for nothing else would satisfy them!" I asked him whether they had no thoughts of Mr. Norris. He told me they had not, nor indeed of any body but yourself, in whom they unanimously centred. I replied, that consideration was of weight, and that I apprehended you might do good service amongst them; but that since you had undertaken to teach academical learning, the sole care of so large a congregation, superadded to that labour, would, I apprehended, be too much for you.

For my own part, I should be heartily glad that the congregation at Northampton were in such good hands, for if they are disappointed, it is well if they do not fall under some weak or bigoted person, and the great esteem they seem to have for you would give you an opportunity of exerting much good influence among them.

I have considered and communicated your account of your lectures to Mr. Warren and Mr. Wood, and hear of no objections; only we wonder how you have

read so many of the classics as you mention in so short a time, especially when but half an hour at a time is spent upon them. Would not spending more time upon each be better, to give a due notion of the spirit and genius of the author.

I heartily pray of God that you may have wisdom and grace to fill up both your new stations in the most advantageous manner, both for His glory and the good of those who may come under your care, and am,

Dear Sir,

Your affectionate humble Servant,

S. CLARK.

FROM THE DISSENTING CONGREGATION OF CASTLE
HILL, NORTHAMPTON.

September 28, 1729.

*The church of Christ in Northampton sendeth
greeting :*

REV. SIR,

THE dispensation of God's providence towards us in suffering the removal of our late Pastor is very awful, and, we hope, hath lain with weight upon our hearts. It hath urged us to make prayer and supplication, that God, the great shepherd, would appear, and direct us in this difficult and weighty matter, and send among us one whom He will eminently own, and make a great blessing unto us.

Sir, we have had some taste of your ministerial abilities in your occasional labours amongst us, which have given a general satisfaction to the Congregation; but this matter being so important, we humbly apply ourselves to you, that you would come and preach amongst us as a candidate for a month.

We leave our brethren who will bring this to use what further arguments they may think meet, and recommend you to the Wisdom and conduct of the Divine Spirit, and continue our prayers and supplications to the Great God for our direction.

We subscribe our names by the order and consent of the whole church.

MALONY WESTON,
G. MASSON,
HENRY BUNYAN,
RICH. NORTON,
JOSIAH BRINE,

WM. BLISS,
WM. MANNING,
WM. AVERY,
BENJ. KNOTT,
JAMES HACKLETON.

FROM THE REV. SAMUEL CLARK.

DEAR SIR,

St. Albans, Oct. 21, 1729.

YOUR resolution with respect to Northampton I could not but approve, according to the view I then had of the matter; but to-day Mr. Bliss, of that town, called upon me with a letter from the church, in which they represent how unanimously and earnestly they desired your settlement amongst them, and how

ready they should be in every particular to make the removal agreeable to you ; and that, as to the objection from your attendance upon your pupils, they would gladly accept of what time you could spare without any damage to them, as they are sensible that you have abilities to go through with both employments ; they further urged that, should you refuse their invitation, it might expose them to the danger of divisions, since they could not join so unanimously in any other call. Mr. Bliss also told me, that they could have a house fit for your academy on easy terms ; and that they would furnish some of the rooms for you at their own expense ; and that if Mrs. Jennings did not think fit to remove her family, and is out of pocket by having provided for the reception of your pupils, they would make her a handsome present, to reimburse her ; in short, that the people were so set upon having you upon any terms, that they would do any thing for you in their power ; and earnestly desired me to press you to consent.

I must own their great *zeal* in this matter weighs very much with me ; and the more so, because it would give you a prospect of being of great service amongst them, and by that means in all that county, where you might be an instrument of promoting a more *catholic spirit*, as well as of bringing in souls to Christ. I am ready to think that God has some special work for you to do there. You have now, indeed, a considerable task upon your hands, in the care of your pupils ; but, as their number is small, you may manage it the more easily ; and by improving your

time with care and diligence, several hours in the week may be obtained for conversing with the people. Besides, many other persons have carried on both works jointly,—and if they were older and more experienced, your youth may give you an advantage in strength and vivacity. Another objection would be the want of a housekeeper, especially if Mrs. Jennings does not think fit to remove. The best answer to this will be to persuade Miss Kitty, if you *can*, to take a fancy to Northampton. Another objection is, your present agreeable settlement with Mr. Some, from whose friendship and prudent advice you derive constant advantages. This, I confess, is a considerable argument; but as you have enjoyed this happiness for several years, you are now the better fitted to go by yourself, especially as you will be near enough to have frequent recourse to him; besides, Pallas, you know, in the shape of Memnon, at one period thought it necessary to leave Telemachus to himself, to act without her direct assistance.

These are the principal things that occur to my thoughts in favour of the people; but as Mr. Some has a full view of all the circumstances of the case, you will be enabled, with his advice, to determine best yourself; and I heartily pray of God to lead you to such a determination as may be most for your comfort, and the good of his church.

I am, Dear Sir,

Your affectionate humble Servant,

S. CLARK.

TO MR. SOME*.

DEAREST SIR,

October 23, 1729.

You might easily suppose that I could not be unaffected with what passed between us, when we were last together; but I believe you can hardly imagine how deeply it impressed my mind. Too great an impatience even of just blame, and an apprehension that some things were aggravated beyond their due bounds, hindered me from receiving your admonitions as I ought to have done. But now I have seriously reflected upon them, I find there was too swift a condemnation of some of your complaints; and that if others were carried too far, I now consider that that warmth, which then appeared to me a kind of cruel severity, was but a proof of your hearty concern for my happiness.

I have long been persuaded that both you and Mrs. Jennings were very sincerely my friends; yet till this unhappy affair occurred I was not aware of the tenderness which you both entertain towards me. If you know any thing of my temper, which you, Sir, surely do, you must know, that although the first workings of a correspondent impression may not immediately appear, it strikes home at last; indeed I cannot bear the thought of having given so much uneasiness; and though I am confidently sure that there was not the least degree of disrespect to either

* On our dispute relating to Northampton.

of you in any part of my late conduct, yet it really grieves me to the heart to have been the undesigning instrument of your distress ; and I could not rest, till I had taken this method of begging your pardon.

I hope, Sir, you were not in earnest when you said " it was time that we should part." I am sure, when I part with you, I shall lose one of the most important friends I have upon earth, and one whom I am resolved not to leave, till Providence forces a separation. As to the proposal which you made on Tuesday night, I have fully considered it, and am determined to comply with it most cheerfully and thankfully ; and accordingly, I now give it you under my hand, that if you can fairly get me off from Northampton, I will, by the Divine permission, continue at Harborough, at least till the end of the course I have begun with my pupils ; that is, unless any unexpected circumstance should convince you that I ought in duty to remove ; and lest any unsteady behaviour of mine should lead me into some engagement which might be contrary to your judgment, I further promise that I will not hearken to any future proposals, if any such should be made, relating to a removal, nor give the least encouragement to them, till I have first communicated them to you. If this does not answer your full demand and expectation, you are welcome to make your own terms, for I am so thoroughly convinced of the sincerity and importance of your friendship, and have so great confidence in your wisdom and goodness, that I am heartily willing to leave myself and my concerns in your

hands, and to be as much at your disposal as if I were indeed your own son.

I beg you would continue your care of me; and, if possible, your affection to me. Pray for me, as I daily do for myself, that God would give me more prudence and more resolution; and as to what has passed, let me beg you to put as favourable a construction upon it as you can. I am sure my heart acquits me, in the sight of God, from the guilt of any disrespect or indifference towards you; and I hope you will remember that, with all my faults,

I am, Dear Sir,

Your most affectionate, as well as

most obliged humble Servant,

PHILIP DODDRIDGE.

TO MISS JENNINGS *.

October 25, 1729.

I PERSUADE myself that dear Miss Jennings will do me the justice to believe that there is no disrespect to her in this long silence. I wish, indeed, that I had not so good an excuse for it; but really I have been in a great deal of perplexity almost ever since you left us; not merely on account of your absence, though, by the by, that is a circumstance which will

* On the Northampton affair.

always be felt, notwithstanding my other cares, but with regard to Northampton. You know the eagerness with which that affair was urged some time ago, and the absolute refusal I returned. They have since applied to the ministers far and near, to solicit me in favour of their darling scheme; and have procured a letter from Mr. Clark of St. Albans, which evidently recommends and enforces this advice, though it leaves me at full liberty as to my own conduct. The matter appeared in such a light to Mr. Some, that he once seemed to be of opinion that I ought to go; and by an unparalleled generosity, which I could never have expected and shall never forget, urged your mamma to go along with me, though it would have been so great an affliction to him to part with so valued a friend. She was far from being determined to do it; but still I do verily believe she might have been prevailed upon to comply, had the treaty ended in my removal. But no less considerable a person than your aunt Wingate declared that she would *not* remove to Northampton on any terms! so I have thereupon determined to stay at Harborough, knowing how *disconsolate* I should be, if I had no *better* company than you and your mamma; and seriously considering how irreparable a calamity it would be to the whole family to lose the presence of so sage a counsellor, and so important a friend. You may easily suppose that my compassion for poor Miss Jennings added great weight to this important argument; since it is absolutely impossible that any thing but her prudence and vigilance should deliver you from that ruin

which is now gaping to devour you ! But in good earnest, the tenderness and respect which those two dearest and best of friends, Mr. Some and Mrs. Jennings expressed on this occasion, affected me beyond what you could imagine ; and if you will promise to conceal that circumstance, in the midst of my concern for the trouble they felt on my account, their tears gave me a pleasure, almost equal to what I could have found in the smile of my mistress, though I am one of the fondest lovers in the world ! I cannot think I have deserved such regard from persons of their excellent character ; but since they have been so generous as to give me so much friendship upon credit, I must make it the business of the remainder of my life to repay it, by acting in such a manner as may most effectually secure my honour and happiness, which is certainly the greatest pleasure I am capable of giving them. But the fulness of my heart diverts me from what I intended to tell you, and gives my style a solemnity which a lady of your gaiety will hardly relish. I must only add on this subject, that I have now given Mr. Some a positive promise to spend about four years more at Harborough, whatever may happen elsewhere, if he thinks it proper ; and I am confident that his generosity and that of your mamma will prevent each of them from enforcing the obligation to my injury at any time.

All the hurry is now over, and the consequence is that I miss you more than ever. The caution which I think myself obliged to use in expressing my friendship to an agreeable girl, hinders me from telling you

more at large how much pleasure your company will add to my continuance at Harborough, and how impatiently I long for your return ; but, indeed, if your dream equalled mine last night I need add nothing on that subject. I had then the pleasure of conversing with you very intimately for several hours, and found you a very *orthodox* dissenter, and a very obliging friend. By the frequent repetition of such nocturnal excursions, I break the length of this tedious absence, and hope you will not think it any imputation either upon your virtue or my own, when I assure you that I could not wish you to be kinder by day, than I find you by night. I even now hope to be *with you in a few hours*, and do not despair of spending the time as agreeably as at our last interview, and shall therefore only add, that, sleeping or waking, I am,

Dear Madam,

Your affectionate Friend and humble Servant,

PHILIP DODDRIDGE.

P. S. Mrs. Wingate intends to go to Leicester next week, so that your mamma will be left alone ; you must therefore make all convenient haste to give her the greatest pleasure she can receive from any thing the earth contains. *Dare you write me a line or two?*

To Jane Jennings, at the habitation of Nicholas Richards, Priest of the Steeple House, in the Town of Northampton, from a Teacher of the True Way, and a Follower of the Inward Light, sendeth greeting :

FRIEND JANE,

ALTHOUGH I have written unto thee once and again, and thou answerest me not, behold, I send unto thee another epistle, whereby thou mayest be engaged to acknowledge the kindness with which my heart overfloweth towards thee, or mayest become so much the more inexcusable, if thou goest on still to neglect me.

Verily, as I may so say, I am jealous over thee, lest thou be turned aside from the right way. I know that thy mind is naturally vain, and that thou art encompassed with temptations on the right hand and on the left. On the first day of the week thou goest to a common assembly, even to the place where the men of the world are gathered together ! The Man, whom thou seest exalted on high is one who departed, as thou knowest, from the primitive simplicity which he professed in the days of his innocence. He blushes not to appear even in the garment of the scarlet whore of Babylon ; yet thou abhorrest him not, but hearest the words of his mouth. Nay, it is assuredly impressed upon my spirit, that thou receivest not only words from his mouth, but other things, which the gravity of my

profession suffers me not to name, and which I have often sought from thee, but in vain. Perhaps thou art even now sitting upon his knee; yea, he taketh thee also in his arms, and thou rebukest him not. Verily, my indignation is enkindled within me, and I know not what I shall say:—Thou grieveest not for all these things, which thou sufferest; nay, behold, thou even rejoicest in them; for thou stayest at the place where thou art his guest; and thou bearest testimony unto the Man, that he speaketh well. He writeth that thy time may be prolonged, and thou dost not gainsay it, neither dost thou hearken unto me, that thus breatheth after thee. For all these things do I reprove thee; yea, I testify unto thee that thou art in an evil path. Yet such is my compassion unto thee, O thou foolish virgin, for I hope thou art still a virgin, and hast not delivered thyself unto him as a wife. Such, I say, is the greatness of my compassion towards thee, that I am not able to rest till thou be brought back again. Thy mother longeth after thee with a great longing, and surely thou wilt grieve her if thou delayest to return; but though she be in some respects as one of the prudent women, yet I fear that she has too great a confidence in thee, for she steadfastly believeth that thou wilt not be corrupted, but that, when we shall see thy face again, we shall have rejoicing in thee. I do profess unto thee, with great solemnity, that she insisteth upon thy coming the second day of the next week; and thou art an undutiful daughter if thou comest not then, unless the severity of the weather

renders it perilous unto thee. Say not in thine heart that it is permitted thee to stay, if thou seest a cloud like unto the priest's beaver; but manifest, that thou hast some remainder of thy former integrity, though thou hast dwelt so long in the den of that wily dragon. Then will I open unto thee all the treasures of my wisdom, and I will lead thee into the right way. But it is not now given unto me to enlarge further; and therefore, for the present, I will bid thee farewell. The daughter of Daniel greeteth thee. Salute not the priest in my name.

28th of the 10th Month.

TO MISS JENNINGS.

DEAR LADY JANE,

Oct. 29, 1729.

It is my humble opinion that some of those many letters which I have written to Nottingham since your being there might have deserved a few lines in return, or at least a short postscript at the end of your mamma's. I do not, however, impute this neglect to any want of friendship to me, for you have given me so many convincing evidences to the contrary, that it would be very unjust and ungrateful to suspect that to be the case. But, to use a greater plainness with you than a pretty girl often meets with, it is owing to such a shameful idleness, as deserves not only reproof, but punishment. Accordingly, madam, I take this opportunity of fining you in the sum of THREEPENCE; and if you do not immediately reform,

you may very quickly expect another letter of double the cost, and, if it be possible, not half the value, from

Your very humble Servant,

PHILIP DODDRIDGE.

P.S. It is ten years to-day (Oct. 29, 1729) since our acquaintance began; and I hope that in ten years more it will not be entirely at an end. I think I have stock enough to hold out more than twenty.

I beg that you would give my humble service to good Mr. Richards; and assure him that I would have sent an immediate answer to his kind postscript, but that I am one of those busy creatures of whom Homer says,

οὐ χρόνῳ παννυχίου, &c.

Madam, the English of this extract is,
Clarinda is my sovereign joy and bliss!

FROM THE REV. MR. SOME.

DEAR SIR,

October, 1729.

I DOUBT not but that you are impatient to know the result of my negotiations at Northampton. I preached from those words, Mark ix. 50. "Have salt in yourselves, and have peace one with another." I managed the argument in the best manner I could, with a view to present circumstances. After the ser-

mon we had a full vestry, when I opened the debate with a frank acknowledgment of the warmth of my own temper, and begged that we might then consider one another as only provoked unto love and to good works. I represented the former scheme of the Academy, and the engagements you were under, in the strongest light. But here I was interrupted, by a declaration that Mr. Worcester had made to some of them, that he was willing that his son should come with you to Northampton. (By which I perceived they had been making interest with him.) Upon the whole, the hearts of the people are moved altogether, as the trees of a wood when bent by the wind; and they are under such strong impressions about your coming to them, that it is impossible for a man to converse with them without feeling something for them. The mentioning of your name diffuseth life and spirit through the whole body, and nothing can be heard but “Mr. Doddridge.”

I find myself in the utmost perplexity, and know not what to say or do. I believe you will hear of them again in a little time. I apprehend that you will wonder at what I write, but I think I am *like Saul amongst the prophets*; and that the same spirit which is in the people begins to seize me also. What shall I say, is this a call from God to break former measures? or is it a severe rebuke upon you, my good friend, for too unguarded a way of talking? The matter requires the closest consideration.

I am yours sincerely,

D. SOME.

TO MISS JENNINGS*.

DEAR CLARINDA,

Harborough, Oct. 31, 1729.

I HAVE written to you several gay letters within these few days, and, if I have taken too great a liberty in any of them, I hope both you and Mr. Richards will excuse what was honestly intended for the amusement of both. I am now obliged to be more serious, though I can never be more sincere than I am in every expression of my respect for you. I told you about a week ago, that I was determined against removing from Harborough; and you might easily perceive that I formed that determination with a great deal of pleasure. Mr. Some was then gone to Northampton, with an intent to moderate the excess of their zeal for me, and to prepare the way for some other scheme. But what he heard and saw there impressed him in such a manner, that he returned with very different sentiments, and has pleaded their cause with such a variety of arguments, some of which appear of great importance, that I own he has brought me into a new trial of suspense. I am now so far from being determined upon it, that I begin to fear that Providence and duty are calling me away; and if that should be the case, what a sacrifice must I make, especially since your dear mamma must resolve to continue at Harborough. It is impossible to describe the anguish and distress which I now feel at my heart.

* On my perplexity about the Northampton affair.

My days, and a great part of my nights are restless. My books are dull; and my mind is either overcast with a languishing gloomy sorrow, or active to torment me with those opposite views and distracting cares, which beat around me on every side; and what is the most melancholy circumstance of all, every thing which is here most pleasant to me, either in enjoyment or in hope, is now grown proportionably painful, in the anticipation of its loss.

My only solid comfort ~~is~~ in submitting my hopes and my fears, my schemes and my little all, to that God, whom I am humbly bold to call my Father in heaven; though I must own myself utterly unworthy of the honour and the pleasure of such a relation. I am waiting for the further intimations of His providence and spirit, and by His assistance resolve that I will comply with them; yet it is with a trembling heart that I form this resolution, lest I should be called upon to give up all that is dearest to me in life.

While the affair is in suspense I would entreat my friends to pray for me, and I would particularly ask it of my dear Clarinda. I am fully persuaded that you are daily addressing the throne of grace; and I hope that when you are mentioning your other friends you do not entirely forget one, who prays for you as heartily as for his own soul. I question not but that so much innocence, and so much goodness, is heard by him with peculiar indulgence, and I hope I may in many respects be the better for your prayers; but I thought it necessary to send you this information,

that you may know how to accommodate your petitions to my present circumstances. The event must be left in the hand of God, where I hope we have both left our souls; and though we know not how His providence may dispose of us here, we may have a comfortable assurance, that, if our friendship be founded on such a basis, and discover itself in such offices as these, it will, in some respects, be subservient to our mutual happiness in this life, and end in that state of immortal glory and perfect love, which is perfect happiness.

I am, Dear Madam,

Your very faithful Friend and obedient Servant,

P. DODDRIDGE.

TO DR. WRIGHT.

REVEREND SIR,

November 8, 1729.

THE affair of Northampton is now come to such a crisis that I think it highly proper to lay it before you, and beg the favour of your advice upon it. The congregation there, which is very numerous, has given me a unanimous invitation to come to settle among them; and their conduct has been marked with every expression of affection that can be imagined, and the subject has been urged again and again, after repeated denials, with an importunity which nothing could have supported, but an appre-

hension that it was the will of God that they should pursue this attempt to the utmost.

They willingly consent to my bringing my little academy with me, and engage to leave me my mornings and evenings to be employed in studying and in lecturing, contenting themselves with so much visiting as I can find time for in the afternoon. They make the most generous proposal to facilitate the circumstances of my removal, and cheerfully offer to indemnify Mrs. Jennings for any expenses she may have been at, in providing for the accommodation of my pupils. They also urge, that if I do not come, they shall be utterly at a loss for a minister, and have no hope of joining so unanimously in any other person.

These are the principal arguments for my removal to them; and I must add, that though they have been used to a narrow way of thinking, and are most of them uncultivated in their understandings, yet there seems to be a spirit of lively and serious piety among them, beyond what I have met with in politer congregations. On the other hand, there are several objections against accepting this call, which I cannot by any means get over, and which I desire you to take into your most serious consideration; and I believe you will think them of considerable weight. I am not certain that I could conform myself so far to the taste of the people, which is very different from what I have been accustomed to, as to please them long either in conversation or in the pulpit. Indeed their ideas are certainly, in some respects, very different from mine, and should that circum-

stance be perverted, all hope of peace would be at an end.

Again, if there be any thing in my preaching which is above the lowest taste and genius, it will certainly be lost to nine parts out of ten of that auditory. But the grand objection, and that which weighs with me more than any other, is what relates to the academy. I have been several years preparing for the business of a tutor; and my full acquaintance with Mr. Jennings's scheme seems to give me some advantages for pursuing it beyond some others who are much my superiors both in genius and in learning. I am now entered on a preparatory course, with all the agreeable circumstances I could wish. My pupils, who are designed for the ministry, are remarkably religious and generous lads. They treat me and each other very well, and make as good an improvement in learning as could be expected. We are settled in a family where they have great opportunity of improvement by conversation, and where they are treated in the most generous and obliging manner; so that I can answer for it, they would prefer it to any settlement I could offer them at Northampton. The prudence of Mrs. Jennings, who has been used to such cares, saves me a world of trouble, and is, in fact, abundantly more valuable to them than I could have imagined. The town affords as few temptations as any I know; and the temper of our dissenters here does not subject them to such *bondage and restraints* as they might meet with elsewhere, and that perhaps to their *great detriment*.

The daily opportunities I have of conversing with Mr. Some may be of great advantage both to me and to them, as he certainly is one of the wisest and best of men; and he also takes the care of the congregation so much upon himself, that I have very little to do but to attend to my studies and my lectures.

Should I remove with my pupils to Northampton, which I have it in my power to do, for I know three of them will attend me; the advantages peculiar to Harborough must not only be given up, but most of them must be exchanged for contrary circumstances. Though I might possibly find time to carry on the classes at once through Mr. Jennings's course, which in reviewing and correcting would seldom take up above three hours in a day, yet the vast business of such a congregation would greatly clog, if not totally prevent the improvements I now propose, and especially the important improvement in my theological course, according to the plan which you, Sir, were so good as to communicate. The great labour which both these employments would require, would, perhaps, be more than my constitution could bear; and if it would not, the very pretending to undertake them might be censured as arrogance in so young a man; not to say how possible it is, that some of the congregation might quickly grow weary of a scheme which appears to bear a little hard upon them, and which, perhaps, they do not imagine that I shall be able to execute, even although I should presume to make the attempt!

On the whole, sir, I do not ask you whether you would advise me to accept of Northampton, and to lay down the business of a tutor; for the great pleasure I find in it, and my hope of much usefulness in that character, and my repeated engagement to devote myself to its duties, both in the pulpit, and to those friends who have sent me their sons, prevent my entertaining a thought of that nature. The only question is, whether, under present circumstances, you would advise me to undertake *both*, or to send an absolute refusal to Northampton? Mr. Some and Mr. Saunders are the most capable judges of the affair here, and they neither of them oppose my removal, but are far from advising it.

I beg that you would communicate this letter to Doctor Calamy, and any other friend whom you may think it proper to consult. I desire the favour of a speedy answer, and a continued remembrance in your prayers; and am, with sincere respect,

Your obedient Servant, and faithful Friend,

PHILIP DODDRIDGE.

FROM THE REV. DAVID JENNINGS.

DEAR SIR,

London, Nov. 14, 1729.

I HAVE had an opportunity of talking over your affair with two or three friends, but I cannot say to much purpose; the common answer is, “who can judge so well as Mr. Doddridge himself?” “and what ministers can pretend to advise so well as those in the neighbourhood?” The sum of the matter is, that nobody dares to advise you against accepting such a call from so large a church; and yet nobody will advise you to quit your academical undertaking; for your friends in London are as warm for your pursuing that scheme, as those in the country. All that any ministers would advise was this (which I doubt not has been done already), “to lay all the difficulties before the people at Northampton, and let them try if they can find out expedients to get over them.” For my own part, I most heartily wish that both their invitation could be accepted, and your academical design pursued; whether both can properly be attended to, you are the best judge. As for the Academy, that appears to me to be no longer a matter of choice; but that you actually stand engaged to your pupils and their friends to pursue it through one course; and if so, I suppose the question is only, whether you can, consistently with this prior engagement, accept of the Northampton call; if not, you do not refuse their call, but it is *impossible* for you to comply with it; and of this, perhaps, even they may

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Your very humble Servant,

PHILIP DODDRIDGE.

P.S. It is ten years to-day (Oct. 29, 1729) since our acquaintance began; and I hope that in ten years more it will not be entirely at an end. I think I have stock enough to hold out more than twenty.

I beg that you would give my humble service to good Mr. Richards; and assure him that I would have sent an immediate answer to his kind postscript, but that I am one of those busy creatures of whom Homer says,

οὐ χρόνῳ παννυχίου, &c.

Madam, the English of this extract is,
Clarinda is my sovereign joy and bliss!

FROM THE REV. MR. SOME.

DEAR SIR,

October, 1729.

I DOUBT not but that you are impatient to know the result of my negotiations at Northampton. I preached from those words, Mark ix. 50. "Have salt in yourselves, and have peace one with another." I managed the argument in the best manner I could, with a view to present circumstances. After the ser-

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I find myself in the utmost perplexity, and know not what to say or do. I believe you will hear of them again in a little time. I apprehend that you will wonder at what I write, but I think I am *like Saul amongst the prophets*; and that the same spirit which is in the people begins to seize me also. What shall I say, is this a call from God to break former measures? or is it a severe rebuke upon you, my good friend, for too unguarded a way of talking? The matter requires the closest consideration.

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October, 1729.

I DOUBT not but that you are impatient to know the result of my negotiations at Northampton. I preached from those words, Mark ix. 50. "Have salt in yourselves, and have peace one with another." I managed the argument in the best manner I could, with a view to present circumstances. After the ser-

mon we had a full vestry, when I opened the debate with a frank acknowledgment of the warmth of my own temper, and begged that we might then consider one another as only provoked unto love and to good works. I represented the former scheme of the Academy, and the engagements you were under, in the strongest light. But here I was interrupted, by a declaration that Mr. Worcester had made to some of them, that he was willing that his son should come with you to Northampton. (By which I perceived they had been making interest with him.) Upon the whole, the hearts of the people are moved altogether, as the trees of a wood when bent by the wind; and they are under such strong impressions about your coming to them, that it is impossible for a man to converse with them without feeling something for them. The mentioning of your name diffuseth life and spirit through the whole body, and nothing can be heard but "Mr. Doddridge."

I find myself in the utmost perplexity, and know not what to say or do. I believe you will hear of them again in a little time. I apprehend that you will wonder at what I write, but I think I am *like Saul amongst the prophets*; and that the same spirit which is in the people begins to seize me also. What shall I say, is this a call from God to break former measures? or is it a severe rebuke upon you, my good friend, for too unguarded a way of talking? The matter requires the closest consideration.

I am yours sincerely,

D. SOME.

APR 28 1939

